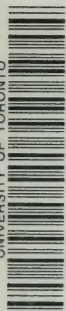


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# SOPHOCLES

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## THE ELECTRA

*SECOND EDITION, REVISED*

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## INTRODUCTION TO THE ELECTRA.

THE *Electra* is the only extant play in which Sophocles draws on the legends connected with the house of Pelops—the source to which Aeschylus was indebted in his Orestean trilogy, and Euripides in his *Electra* and *Orestes*. The contrast between Euripides and his predecessors is too well marked to gain much in clearness from the accident of his having treated the same subject. But there is perhaps no method by which the distinctive character of the Sophoclean *Electra* can be more readily brought out than by viewing it in connexion with the *Choephoroe*. Before attempting a brief comparison, it will be useful to glance at the Pelopid story in its historical growth—as it appears in the *Iliad*, in the *Odyssey*, in early fragments, and in Pindar.

(a) *The Iliad*. In the *Iliad* the Pelopidae are prominent, but only as the ancestors of Agamemnon,—as a long line of princes deriving from Zeus and succeeding each other in peace, until the sceptre was handed down to the leader of the war against Troy. See *Il.* II. 100:—‘Agamemnon the king rose up, holding the sceptre that Hephaestus wrought; Hephaestus gave it to Zeus, son of Cronus, supreme; and then Zeus gave it to Hermes, messenger of the gods; and Hermes the god

gave it to Pelops, smiter of horses; and then Pelops gave it to Atreus, shepherd of the people; and Atreus at his death left it to Thyestes, rich in lambs; and then Thyestes left it to Agamemnon, that it should be borne in his hand, and that he should rule over many islands and all Argos.'

In this record there is no hint of the later conception, which throws out the fate of Agamemnon against a deep background of antecedent family horrors,—the sin of Pelops,—the murder of Chrysippus,—the murder of Pleisthenes,—the episode of Atreus and Thyestes.

(b) *The Odyssey*. Here, for the first time, appears the germ of an epic Oresteia. In the council of the gods (*Od.* i. 35), Zeus says that Aegisthus had, *ὑπὲρ μόρον*, 'beyond his destiny,' wedded the wife of Agamemnon and slain the king, though the gods had warned him 'neither to slay Agamemnon, nor to woo his wife; for there shall be a retribution from Orestes, descendant of Atreus, so soon as he shall come to man's estate, and feel a yearning for his own land. Thus spake Hermes, but he persuaded not the mind of Aegisthus by his friendly counsels; and now Aegisthus has paid at one reckoning for all the guilt.' Again, Nestor says to Telemachus (*Od.* iii. 193):—'Of Atreides, you of Ithaca have yourselves heard, though afar off, how he came, and how Aegisthus plotted dark death. But verily the man paid a dreadful reckoning; so that it is good that at least the son of a dead man should survive: for thus Orestes was avenged on the slayer of his father, on treacherous Aegisthus, who slew his famous sire.' Lastly, the story is told with circumstance in *Od.* iv. 514 ff., where Menelaus recounts to Telemachus what he had learned in Egypt from Proteus respecting the fate of Agamemnon. The ships of the chieftain and his comrades, driven northward from 'the steep mount of Malea,' had found harbour near a spot 'where Thyestes had his dwelling aforetime, but where Aegisthus son of Thyestes then dwelt.' Then did Agamemnon 'set foot joyously on his fatherland...But so



it was that a spy saw him from a place of espial ; for treacherous Aegisthus had taken a spy and set him there, and promised him pay, two talents of gold ; and the spy watched for a whole year, lest Agamemnon should slip past him, and have time to collect a warrior's might. And the man set out to bring the news to the house, to the shepherd of the people. And straightway Aegisthus devised a cunning scheme : he chose twenty of the boldest men of all the people, and set an ambush ; but over against it he commanded to prepare a feast. Then he went to bid Agamemnon, shepherd of the people, with chariots and horses, plotting cruel things ; and he brought him back, dreaming not of death, and when he had feasted him, he slew him, as a man slays an ox at the manger.'

In this epic version of the story two points are noticeable :—the place held by Aegisthus, and the character of the vengeance taken by Orestes.

1. In the passage just quoted, as also in the speech of Nestor (*Od.* III. 193), Aegisthus is the sole contriver of the deed. The other notice (*Od.* I. 35) presents him as a bold and wicked man, who defied the express warning of the gods, and took the consequence of his deed, εἰδὼς αἰπὺν ὄλεθρον. This is plainly a different Aegisthus from the despicable accomplice seen dimly in the background of the Aeschylean Clytaemnestra's crime,—from the Aegisthus who is termed by the Electra of Sophocles, ὁ πάντ' ἀναλκις οὗτος—ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος. It is true that, even in the *Odyssey*, the treacherous and cowardly means employed by Aegisthus are always dwelt upon ; it is true, moreover, that the criminal complicity of Clytaemnestra is twice referred to (*Od.* IV. 92 : XXIV. 97). But the fact remains that, in the epic Oresteia, Aegisthus stands in the foreground, and is at least credited with so much force of character as is requisite to originate and execute a great crime.

2. It is nowhere said in the *Odyssey* that Orestes slew Clytaemnestra. He slays Aegisthus only,—a stranger in blood,

and the murderer of Agamemnon. From the meritorious character of such a deed there was absolutely no deduction to be made; it was, according to the usage of the Homeric age, his plain and urgent duty; its performance was a title to good repute:—

ἦ οὐκ αἶεις οἶον κλέος ἔλλαβε δῖος Ὀρέστης  
πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα;

(*Od.* i. 298.)

(c) *Early Epic and Lyric poets.* From these, in the interval between Homer and Aeschylus, the story of the Pelopidae appears to have received an important development. In his *Einleitung zur Elektra* Schneidewin notices its treatment by Agias of Troezen in his *Νόστοι* (circ. 740 B.C.)—by an unknown author in an epic called the *Ἀλκμαίωνις*—and by Stesichorus of Himera (circ. 610 B.C.) in a poem which was probably a comprehensive lyric *Oresteia*. To Stesichorus appear to have been due three important innovations in the story. First, the notion of an hereditary curse begins to be interwoven,—not, indeed, as resident in the line of Pelops, but as entailed on Clytaemnestra by her father Tyndarus. Secondly, Clytaemnestra, and not Aegisthus, is brought into the foreground as chief agent in the murder of Agamemnon. Thirdly, Orestes slays, not Aegisthus only, but Clytaemnestra also. And now for the first time the Furies appear on his track, while Apollo comes forward to shield him,—deigning even to lend him his bow and arrows—a hint afterwards borrowed by Euripides (*Or.* 268, δός μοι κερυνλκὰ τόξα, δῶρα Λοξίου).

(d) *Pindar.* A passage in the 11th Pythian (vv. 20—56) is occupied with the nemesis which overtook Clytaemnestra and Aegisthus. The subject is suggested by the mention of Cirrha, where Thrasydaeus conquered ‘in the rich lands of Pylades, friend of Laconian Orestes; whom, when his father was being murdered, Arsinoe (the nurse) withdrew from under the violent hands—far from the direful cunning—of Clytaemnestra....And



Orestes, a tender child, found a refuge with Strophius, the aged friend of his father, dwelling at the foot of Parnassus: but in the tardy day of wrath he slew his mother, and laid Aegisthus weltering in blood.' In two points Pindar's sketch of the story is original. It contains the earliest extant notice of the sojourn of Orestes in Phocis; for in the *Odyssey* (III. 307) Orestes returns home, not from Phocis, but from Athens. Secondly, it is suggested (*Pyth.* XI. 35) that Clytaemnestra's motive for the murder of Agamemnon may have been the immolation of Iphigeneia at Aulis. The *Odyssey*, on the contrary, implies that Clytaemnestra was accessory to the crime solely through her passion for Aegisthus. The story of Iphigeneia's death first appears in Stasinus of Cyprus, an epic poet of the 8th century B.C. (Schneid. *Einl. z. Electra*). It will be seen presently how the motive hinted by Pindar is employed by one of the tragedians.

Thus at the beginning of the 5th century B.C. the growth of the mythus is complete. It has been gradually amplified by the accession of new incidents—gradually subtilized by touches palliating the crime and clouding the justice of the revenge—until the simple Homeric Oresteia, the story of a plain duty bravely done, has been complicated into a subject for dramatic analysis.

When we inquire how the two elder tragedians have respectively dealt with one segment of this large subject,—with the argument of the *Choephoroe* and of the *Electra*,—a divergence of mythical creeds is at once evident. Aeschylus follows what we have seen to be the latest and most complex version of the story. Sophocles leans to an Homeric treatment; his Aegisthus, if base and mean, is the leading criminal, whose punishment is the climax of tragic interest; his Orestes, in executing the revenge, does an absolutely good deed. This difference of conception, which necessarily modifies every detail of treatment, was obviously imposed by the fact that the *Choephoroe* is the second piece of a trilogy, a link in a chain;

while the *Alkestis* of Sophocles, in accordance with a practice introduced by its author, possesses an independent unity and had apparently neither prelude nor sequel. In the *Choephores*, Aeschylus is only working up towards the climax at last reached in the *Eumenides*. He is only creating that feud between two conflicting interests,—the son's duty to a dead father and to a living mother,—which is finally to be reconciled on the Hill of Ares. Hence it is not the aim of Aeschylus to throw all the guilt into one scale,—to represent Clytemnestra as without excuse, or Orestes as the champion of an absolutely righteous cause. Rather he seeks to convey an impression of divided guilt, of contending and almost balanced claims, in such a manner that the spectators shall sympathise with Orestes, yet shall still be capable of suspense as to the ultimate verdict of the Areopagus. The Aeschylean Clytemnestra pleads, as the chief motive for her crime, a mother's anguish for the murder of a daughter. In the elevation of her resentment, in her masculine energy and decision, she stands so high above the Aeschylean Agamemnon, that the old epic motive for her deed, a woman's love for her paramour, is scarcely permitted to enter our thoughts. On the other hand, Agamemnon in Aeschylus is by no means the stainless victim of whom we hear in Sophocles. He is, indeed, a majestic figure, ὁ παντίεργος, and appeals strongly to heroic sympathies. But he is also one who, by his own actions, has become directly amenable to the *παλαιὰς ἐρινὸς ἀλάστορ*,—that Curse abiding in the house and influencing the fortunes of its guiltless as well as its guilty members, yet always on the watch for such personal conduct as may place any particular individual more directly in its power. Agamemnon falls under the stroke of Clytemnestra; but close behind, towering above her while she strikes and enveloping the action in its shadow, stands the implacable Erinyes.

Again, great pains are taken in the *Choephores* to give the utmost prominence to the relationship of son and mother sub-



sisting between the slayer and the slain ; and in the last resort, to make the very most of the appeal to filial piety in arrest of judgment. In Aeschylus, as in Sophocles, a terrible dream impels Clytaemnestra to send offerings to the tomb of Agamemnon ; but the difference between the dreams is significant. In Sophocles Clytaemnestra's dream merely shews her Agamemnon restored to life ; he plants his sceptre at the hearth, and it puts forth branches till the whole land is overshadowed. The Aeschylean Clytaemnestra dreams that she had suckled a serpent in the cradle of Orestes, and that her nursling has turned upon her to slay her. It is on hearing this dream that Orestes finally resolves that *he* will enact such a part (ἐκδρακον-τωθεὶς ἐγὼ κτείνω νιν),—thus accepting, as the decisive encouragement to his deed, the very illustration which places it in the most odious light. From the opening of the play, the destined avenger is troubled with visitings of conscience and disturbing doubts, against which the express command of Apollo and the clear duty to the dead prevail with the utmost difficulty. It is the evident defect of the *Choephoroe* as a drama that, through nearly 600 lines, or more than half the entire play, the action is stationary at the same point. Electra and Orestes linger at their father's grave, invoking his spirit to aid them, dwelling on his wrongs, on the oracle of Apollo, on the dream of Clytaemnestra,—seeking in all ways to confirm their shrinking purpose. Schlegel has suggested an apology for this suspension of progress. 'It is,' he says, 'the stillness of expectation before a storm or earthquake.' This defence appears to us to miss the point. It is true that the catastrophe becomes more tremendous by its reservation to the end of the play. But the chief significance of the long pause before the blow surely lies in the hesitation which it betrays,—in the wavering choice between conflicting duties, in the trembling of the balance until argument piled on argument turns the scale. No sooner has the deed been done, than the old doubts start up afresh. When Orestes, at the end of the play, describes

the Furies, his conscience at once tells him on what errand they have come. In vain the Chorus attempts to reassure him. 'These are no phantoms of evil before me: without doubt these are the patient sleuth-hounds of my mother.'

In the *Elektra* of Sophocles there is no trace of the moral agony which convulses the action of the *Choëphoræ*. There is nothing but inflexible resolve,—steadfast progress to a righteous end,—the expiation of Agamemnon's death by the death of his murderers. The scope of the play is accurately given in its concluding words:—'O seed of Atreus, from how long an ordeal have ye hardly come in freedom, crowned with peace by this day's effort.' The aim of the poet is to concentrate our sympathies on the cause of Orestes and Elektra. Clytemnestra is no longer allowed to attract a share of compassion as the mother who cannot forget the immolation of her child; she does, indeed, plead that provocation, but the plea is disallowed and refuted with triumphant scorn by Elektra. Δόλος ἦν ὁ φονίας, ἔπος ὁ κτείνας, says the Chorus,—'fraud was the contriver, *lust* the slayer.' Her ungenerous treatment of Elektra is brought into the strongest relief; and when she has thus been debased in the eyes of the spectators, she is slain almost as a *παράσητος* of the retribution, with slight circumstance or comment. Aegisthus once more, as in the old epic story, comes to the front, and it is his fate which forms the catastrophe of the drama. As regards the agents of the vengeance, on their part there is no trace of faltering. The duty is urged on Orestes by natural feeling, by the common voice of men, by the spirit of his dead father, by Apollo and Zeus. He has been rescued and reared by the faithful servant expressly that he may become πατρὶ τιμωρὸς φόνον. He is far calmer and more resolute than the Orestes of the *Choëphoræ*, for his whole life has been bound up with the conviction that he is the καθαρτῆς πρὸς θεῶν ὀργημένος,—the purger of the house with a mission from the Gods. Even the Delphic oracle which, as in Aeschylus, constitutes his patent of revenge, has a different

tenor. In the *Choephore*, it denounces the most tremendous penalties on non-performance, as if reluctance on the part of Orestes was to be expected. In the *Electra* the oracle does not threaten, it merely instructs: assuming the will, it points out the way. Apollo Catharsius, the god of cleansing, is by the same title Destroyer of noxious things; and his influence sheds light over the drama by which the house of the Pelopidae is purged of the inmates who defiled it. The *Electra* is pervaded by a keen tone of life and vigour, in contrast with the loaded atmosphere, the oppressive stillness of expectancy, which precedes the bursting of the storm in the *Choephore*. It is in perfect keeping with the spirit of the *Electra* that the first scene opens at break of day, and calls up the sights and sounds of early morning. Throughout the subsequent action, in the clearness of its purpose and in its sanguine energy, there is abundant assurance that 'the black night of stars has waned,'—that the gloom lit only by doubtful hopes is overpast, and that the powers of light are in the ascendant.

If an attempt to compare the *Choephore* and the Sophoclean *Electra* has a definite purpose, little is to be gained by placing beside either of them the *Electra* of Euripides. Works of art are commensurable only when the theories which produced them have a common basis. When Schlegel is at pains to contrast the elaborate homeliness of the Euripidean *Electra* with the severe grandeur of its rivals, the criticism appears to us unmeaning. Aeschylus and Sophocles, as special types of the same school, may profitably be compared. Euripides was a realist in art; he deliberately sacrificed the ideal grace of tragedy to the hope of a closer human interest; by variety of incident and circumstance, he studied to mingle the tragic and the trivial as they are mingled in a chapter of real life.

The date of the *Electra* remains unfixed between the years 440 B.C. (the *Antigone*) and 410 B.C. (the *Philoctetes*). In vv. 731—734, an allusion has been imagined to the policy of



Pericles in the year 433 B.C., when Corinth and Corcyra were rival suitors for the alliance of Athens : but the evidence is too slight, and the attitude imputed to Pericles is not historical (see Thuc. I. 32—43 : compare Grote, vi. pp. 84 ff.).

Dindorf's text has been adopted in this edition, a few deviations being noticed where they occur.

## ΣΟΦΟΚΛΕΟΥΣ ΗΛΕΚΤΡΑ.

### ΥΠΟΘΕΣΙΣ.

Ἰπóκειται ὧδε· τροφεὺς δεικνὺς Ὀρέστη τὰ ἐν Ἀργεῖ. μικρὸν γὰρ αὐτὸν ὄντα κλέψασα ἡ Ἥλέκτρα, ἥνικα ὁ πατὴρ ἐσφάζετο, δέδωκε τῷ τροφῇ, δείσασα μὴ καὶ αὐτὸν κτείνωσιν. ὁ δὲ ὑπεξέθετο αὐτὸν εἰς Φωκίδα πρὸς τὸν Στρώφιον· νῦν δὲ μετὰ εἴκοσιν ἔτη ἐπανιῶν σὺν αὐτῷ πρὸς τὸ Ἀργος δείκνυσιν αὐτῷ τὰ ἐν Ἀργεῖ.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἀργεῖ. ὁ δὲ χορὸς συνίστηκεν ἐξ ἐπιχωρίων παρθένων. προλογίζει δὲ ὁ παιδαγωγὸς Ὀρέστου.

## DRAMATIS PERSONAE.

ELECTRA, played by the *Protagonist*.

ORESTES,  
CLYTAEMNESTRA, } played by the *Deuteragonist*.

AEGISTHUS,  
CHRYSOthemis, } played by the *Tritagonist*.  
PAEDAGOGUS,

CHORUS of Mycenean Virgins.

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## STRUCTURE OF THE PLAY.

1. πρόλογος, vv. 1—120.
2. κομμός, vv. 121—250.
3. ἐπεισόδιον πρῶτον, vv. 251—471.
4. στάσιμον πρῶτον, vv. 472—515.
5. ἐπεισόδιον δεύτερον, vv. 516—1057.
6. στάσιμον δεύτερον, vv. 1058—1097.
7. ἐπεισόδιον τρίτον, vv. 1098—1383.
8. στάσιμον τρίτον, vv. 1384—1397.
9. ἔξοδος, vv. 1398—end.

# ΗΛΕΚΤΡΑ.

## ΠΑΙΔΑΓΩΓΟΣ

Ὁ τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ  
Ἀγαμέμνονος παῖ, νῦν ἐκεῖν' ἔξεστί σοι  
παρόντι λεύσσειν ὦν πρόθυμος ἦσθ' αἰεί.  
τὸ γὰρ παλαιὸν Ἄργος οὐπόθεις τόδε,

1—120. πρόλογος] = μέρος ἔλον τραγῳδίας τὸ πρὸ χοροῦ παρόδου, Arist. *Poet.* 12. 25: 'All that part of a tragedy which precedes the first entrance of the chorus.'

Scene. Mycenae, before the palace of the Pelopidae. Time.—Early morning. Enter, the PAEDAGOGUS, ORESTES, PYLADES.—Paedag. The time has come to fulfil the purpose for which I once bore you from this house—to avenge your father. Lay your plans with Pylades before anyone is astir.—Orest. These are our plans:—you shall enter the house first, and report my death: in this way you can learn how things stand. Then Pylades and I will arrive with a funeral urn.—Do I hear Electra's voice? Shall we listen?—Paedag. Apollo enjoined libations at Agamemnon's grave: obey the god first. That is the best omen of success.

3 ὦν.] Genitive of desire, since πρόθυμος ἦσθα = ἐπεθύμεις. Madv. *Synt.* § 57.

4—10. From the front of the palace at Mycenae as standing point three things are pointed out. (1) The vale of Argos generally, v. 4, *note*. Mycenae was at its N. W. end. (2) The Lyceum at Argos, v. 7, five or six miles off S. W. S. (3) The Heraeum, about two miles off

E. S. E. See Clark's *Peloponnesus*, p. 72: '(Sophocles) wanted to produce an effect by bringing Argos, Mycenae, and the Heraeum within the compass of a single *coup d'œil*... I remember to have read a play of M. Victor Hugo's, called, I think, *Marie Tudor*, where the scene opens with the following stage direction: "Palais de Richmond: dans le fond à gauche l'Eglise de Westminster, à droite la Tour de Londres."'

4 "Ἄργος.] The district, not the town.—For (1) it seems natural to begin by reminding the exile that he is in his own *land* again. In v. 67 Orestes invokes first his πατρώα γῆ, and then, v. 69, his πατρώον δῶμα. Mycenae being his *town*, the town of Argos would scarcely have been the foremost object of his πόθος. (2) In v. 5, ἄλσος might no doubt be said of the town: but in reference to Io, 'the tormented wanderer,' it seems more appropriate to the region at large. (3) It is true that, at the time when Sophocles wrote, Ἄργος usually meant the town, ἢ Ἀργεῖα, the district. But Homer's Πελασγικὸν Ἄργος (*Il.* II. 681) of Thessaly, Ἰάσον Ἄργος (*Od.* XVIII. 245) of W. Peloponnese, Ἀχαϊκὸν Ἄργος (*Od.* III. 249) of E. Peloponnese, Ἀργεῖ παντὶ ἀνάσσειν (*Il.* II. 105) of all continental Greece,—had



· τῆς οἰστροπλήγος ἄλσος Ἰνάχου κόρης·  
 · αὕτη δ', Ὀρέστα, τοῦ λυκάκτονου θεοῦ  
 ἀγορὰ Λύκειος· οὐξ ἀριστεράς δ' ὅδε  
 Ἥρας ὁ κλεινὸς ναός· οἱ δ' ἰκάνομεν,  
 φάσκειν Μυκήνας τὰς πολυχρύσους ὕρῃν,

steeped the word in large meanings. Thucydides himself falls into the old usage, VI. 105: Δακεδαίμονιοι ἐς τὸ Ἄργος ἐσέβαλον.

5 τῆς οἰστροπλήγος ἄλσος.] 'The solemn haunt of the vexed wanderer,' ἄλσος, the hallowed scene of her visitation by Hera. Io says (Aesch. *P. V.* 694) ἦσσαν πρὸς εὐποτόν τε Κεγχρείας ῥέος, (between Argos and Tegea) Λέρνης τε κρήνην. Cf. Pind. *N.* x. 19, Ἄργεϊον τέμενος (Argolis as sacred to Hera): Pind. *P.* ix. 53, Διὸς ἔξοχος κάπος (Libya): Soph. *Ant.* 844, Θήβας εὐαρμάτου ἄλσος (Thebes as sacred to Dionysus).

7 ἀγορὰ Λύκειος] i.e. the agora at Argos, with the Λύκειον on one side of it: Thuc. v. 47, ἀναγράψαι ἐν στήλῃ λιθίνῃ Ἀθηναίους μὲν ἐν πόλει, Ἀργεῖους δὲ ἐν ἀγορᾷ ἐν τοῦ Ἀπόλλωνος τῷ ἱερῷ.—Λύκειος, Apollo the Destroyer: Aesch. *Theb.* 132, καὶ σὺ Λύκει' ἀναξ λυκείος γενοῦ στρατῷ δατῷ. Cf. v. 1379. Local legends connected λυκείος with λύκος. At Delphi a brazen wolf stood near the great altar (Paus. x. 14. 7). At Argos the victory of a wolf over a bull was the omen which had given the sovereignty to Danaus (Paus. II. 193). The hero Lycus at Athens (Ar. *Vesp.* 389) was perhaps connected with this cultus of Apollo Λύκειος. Müller (*Dor.* II. 6. § 8) ingeniously, but not with great probability, derives the name from λύκη, lux, whence λευκός, ἀμφιλύκη νύξ, gray of morning (*Il.*), λυκάβας, course of light, year (*Od.*), λυκανγές, dawn (Lucian), λυκόφως, twilight (Aelian), and perhaps λυκηγενής (epith. of Apollo, *Il.* iv. 101). But Λύκιος, Lycian-born, was a distinct surname of the god: Pind. *P.* i.

39, Λύκιε καὶ Δάλου ἀνάσσω Φοῖβε: Hor. *Od.* III. 4. 61, *Delius et Patareus Apollo.*

8 ναός.] The ancient Ἥραιον stood on a rocky slope at the base of the mountains which shut in the Argive plain on the east. It was burnt down 423 B.C. (15 years after the prob. date of this play). Thuc. iv. 133: 'The temple of Hera in Argolis was also burnt down in the same year, in consequence of the priestess Chrysis having placed a lighted torch near the garlands, and then fallen asleep (ἐπικαταδαρθούσης): so that, before she was aware, the garlands had caught fire and were in a blaze. Chrysis, fearing the Argives, fled the same night to Phlius: and the Argives, in accordance with the established rule, appointed another priestess, by name Phaenis.' Io was said to have been priestess here (κληδοῦχος Ἥρας, Aesch. *Supp.* 291). The new Heraeum stood a little below the site of the ancient temple. It was seen by Pausanias (II. 17) circ. 180 A.D.

9 Μυκήνας.] The town stood at the N. W. end of the plain of Argos, on a rocky platform shut in between two heights of the mountain chain. See Clark's *Peloponnesus*, p. 67: 'The platform, thus impregnable on three sides, and commanding, from its position, an abundant supply of water from the natural drainage of the hills, unites those indispensable requisites which the earliest inhabitants of Greece always sought in the sites of their cities. If there were not one stone left upon another, we might yet affirm with certainty that a city had once stood there.'

πολυχρύσους.] The Homeric epi-

πολύφθορόν τε δῶμα Πελοπιδῶν τόδε,  
 ὅθεν σε πατὸς ἐκ φόνων ἐγὼ ποτε  
 πρὸς σῆς ὀμαίμου καὶ κασιγνήτης λαβὼν  
 ἤνεγκα καῖξέσωσα καῖξεθρεψάμην  
 τοσόνδ' ἐς ἦβης, πατρὶ τιμωρὸν φόνου.  
 νῦν οὖν, Ὀρέστα καὶ σὺ φίλτατε ξένων  
 Πυλάδῃ, τί χρὴ δρᾶν ἐν τάχει βουλευτέον·  
 ὥς ἡμῖν ἤδη λαμπρὸν ἡλίου σέλας  
 ἔῶα κινεῖ φθέγματ' ὀρνίθων σαφῇ,

thet of Mycenæ (*Il.* xi. 46); which is also called (*Il.* ii. 569) *εὐκτίμενον πολίεθρον*: *IV.* 52, *εὐρύγυνια*. Paus. *II.* 15: 'In the ruins of Mycenæ is a fountain called Perseia, and underground buildings of Atreus and his children, where they kept their treasures.' The supposed treasures are called 'ovens' by the modern Greeks, and by the ancient Greeks were probably used as tombs. (Clark's *Pelopon.* p. 79.) In 468 B.C. the Dorians of Argos took Mycenæ by blockade, its massive walls (*Κυκλώπων βάθρα*, Eur. *H. F.* 944) having defied assault. Thenceforth the place was desolate. Thuc. (*I.* 10) notices it as looking insignificant (*μικρὸν*) for its old renown.

*φασκεῖν... ὀράν.*] 'Deem that thou seest.' Cf. *Od.* v. 450, *ἰκέτης δέ τοι εὐχομαι εἶναι*: Aesch. *P.* V. 346, *αὐχῶ γὰρ αὐχῶ τήνδε δωρεάν ἐμοὶ | δῶσειν Δία*. For infin. absolute in commands, cf. *Il.* v. 124, *θαρσῶν νῦν Διόμηδες ἐπὶ Τρῳέσσι μάχεσθαι*: Thuc. v. 9, *σὺ δὲ Κλεαρτιά... τὰς πύλας ἀνοίξας ἐπεκθεῖν*. This idiom has always a dictatorial or at least sententious tone—not unsuited here to the elderly henchman, long accustomed to edify his young charge. The infin. with *accus.* is more peremptory still, *e.g.* Hes. *Op.* 389, *γυμνὸν δὲ σπείρειν γυμνὸν δὲ βοωτεῖν* (sc. *κελεύω*): Ar. *Av.* 172, *τοὺς Θρᾷκας ἀπιέναι, παρεῖναι δ' εἰς ἔνῃν* (sc. *ἔδοξε τῷ δήμῳ*).

*10 πολὺφθορον δῶμα.*] 'The house of many deaths.' Atreus and Thyestes slew their brother Chrysippus:

Atreus slew his own son Pleisthenes, and then the children of Thyestes: Agamemnon was slain by Aegisthus and Clytaemnestra.

*11 ἐκ.*] 'After:' but on the same day, v. 1132.—Pindar says, *φονευόμενον πατρός*, *P.* xi. 17: and so Auct. argum., *ἥνίκα ὁ πατὴρ ἐσφάζετο*.

*12 ὀμαίμου καὶ κασιγνήτης.*] For *ἡ ὀμαιμος* is not necessarily *κασιγνήτης*.

*13 ἐξεθρεψάμην.*] *ἐξεθρεψα* would have been more usual: thus Eur. *El.* 488, the *πρέσβυς* says of Electra, *ἦν ποτ' ἐξεθρεψ' ἐγὼ*: Eur. *Cycl.* 142, Silenus says of Maron, *ὃν ἐξεθρεψα παῖδα*: Eur. *Tro.* 381, *ἄλλοις τέλν' ἐκθρέψαντες*. But cf. Eur. *Bacch.* 338, *ὃν ὠμόσιτοι σκύλακες ἄς ἐθρέψατο | διεσπάσαντο*. On the other hand, *τρέφω* of the mother, Eur. *I. T.* 213, *κῦμ' οὐκ εὐγάθητον ἔτεκεν ἔτρεφεν*.

*14 τοσόνδ' ἐς ἦβης.*] cf. v. 169: Soph. *O. C.* 1138, *ἐς τόδ' ἡμέρας*: *O. T.* 135, *πῶς ἐς τόδ' ἂν τόλμης ἔβη*; Plat. *Apol.* 41, *ἀμήχανον ἂν εἶη εὐδαιμονίας*: Thuc. i. 118, *Ἀθηναῖοι ἐπὶ μέγα ἐχώρησαν δυνάμει*. For position of *ἐς*, cf. Soph. *O. C.* 126, *ἄλλος ἐς τᾷνδε*: Eur. *Phoen.* 24, *ἁλῶν' ἐς Ἥρας*.

*17 ἡμῖν.*] Sophocles has *ἡμῖν* for *ἡμῖν* twenty-six times (Ellendt, *Lex.*): Aeschylus prob. in *Eum.* 329, *λάχη τὰδ' ἐφ' ἁμῖν ἐκράνθη*: Euripides never.

*18 ἔῶα.*] The sights and sounds of early morning fitly herald the action of this play, in which Φοῖβος

υέλαινά τ' ἄστρον ἐκλέλοιπεν εὐφρόνη.  
 πρὶν οὖν τιν' ἀνερῶν ἐξοδοιπορεῖν στέγης,  
 ξυνάπτετον λόγοισιν ὥς ἐνταῦθ' ἔμεν†  
 ἵν' οὐκέτ' ὀκνεῖν καιρὸς ἀλλ' ἔργων ἀκμή.

2νδρw 20

## ΟΡΕΣΤΗΣ

ὦ φίλτατ' ἀνδρῶν προσπόλων, ὥς μοι σαφῇ  
 σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς.

the Purifier at length drives the dark Eἰννῆς from the house,—in which the παῖνυχιδες (v. 92) of Electra's sorrow are at last turned to joy. Throughout the drama, as in its opening scene, we feel that the black night of stars has waned, and that the powers of light are in the ascendant.

κινεῖ σαφῇ.] 'Wakens into clearness:' σαφῇ proleptic. So v. 13, ἐξεθρεψάμην ... τιμωρόν: cf. v. 68: Aesch. Ag. 1258, εὐφημον, ὦ τάλαινα, κοίμησον στόμα, hush thy lips into holy silence: Soph. Ai. 517, καθεῖλεν Αἰδὸν θανάσιμους οἰκήτορας, brought them low, to dwell in Hades in their death: Pind. P. I. 52, σὺν δ' ἀνάγκῃ μιν φίλον ἔσανεν, courted him, to make him a friend.

19 ἄστρον εὐφρόνη.] The night of stars, i.e. the starry night. Cf. Soph. Ant. 114, χιόνος πτέρυγι, a snowy wing: Eur. Phoen. 1574, τραύματα αἵματος, bloody wounds: Herod. VII. 40, ἄρμα ἵππων Νισαίων: Soph. El. 758, σῶμα σποδοῦ, a body reduced to ashes. This seems to be a genitive of material, like οἰκημα λίθων, Madv. Synl. § 54. Donaldson (Gram. § 454) regards it as an inverted possessive genitive, the object being considered as belonging to its own predominant quality.

ἐκλέλοιπεν.] ἐλλείπω (intrans.) takes a genitive, e.g. χημάτων, Thuc. I. 80: ἐκλείπω, never.

21 ξυνάπτετον.] Eur. Phoen. 702, ἐς λόγους ξυνήψα Πολυνεῖκει. Brunck, ξυναπτέον, on the ground that Orestes in fact discusses his plans with the Paedagogus, not with Pylades.

Rather, Orestes announces to the Paedag. (v. 29) plans which did not need to be discussed, for they were already formed. 'I will tell you,' he says, 'what has been determined,' i.e. what 'we' (v. 28, 'Pylades and I,') have already decided upon. The ἀνὴρ πρόσπολος (v. 23) remains in the background throughout, encouraging, as here, or admonishing, as at v. 1326, but leaving the plan and conduct of the enterprise to his masters.

21 ὥς ἐνταῦθ' ἔμεν.] The Medicen MS. (Laur. A.) has ἔμεν, for which some others have ἐσμέν. For ἔμεν the only authority is Callimachus (flor. 250 B.C.), quoted by Herodian περὶ μονήρους λέξεως, ('On Singularities of Diction'), p. 24. 3. Dind. now reads, on his own conjecture, ἔβησ for ἔμεν. Nauck proposes, instead of ἐνταῦθ' ἔμεν, ὥς καθέσταμεν or ὥς βεβήκαμεν. The true reading I believe to be ὥς, ἵν' ἔσταμεν, | οὐκ ἔστ' ἔτ' ὀκνεῖν καιρός. A commentator, who wished to supply an antecedent to ἵνα, wrote ἐνταῦθα in the margin: thence it crept into the text, and ἵνα was thrust into the next line; the rejection of ἔστι being made easier by its resemblance to ἔτι. The letters τα of ἔσταμεν dropping out gave rise to the ἐσμέν, which is probably an older mistake than ἔμεν. Cf. O. T. 1442, οὕτως ἐλέχθη ταῦθ'· ὁμῶς δ', ἵν' ἔσταμεν | χρείας, ἀμεινον ἐκμαθεῖν τί δραστέον.

24 γεγώς.] Plat. Theaet. 189 C, δῆλος ἐὶ καταφρονῶν μου. Madv. Synl. 177 b.

ὥσπερ γὰρ ἵππος εὐγενὴς, καὶ ἡ γέρων,  
ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν  
ἀλλ' ὀρθὸν οὖς ἵστησιν, ὡσαύτως δὲ σὺ  
ἡμᾶς τ' ὀτρύνεις καὶ τὸς ἐν πρώτοις ἔπει.

25

τοιγὰρ τὰ μὲν δόξαντα δηλώσω, σὺ δὲ  
ὀξεῖαν ἀκοὴν τοῖς ἐμοῖς λόγοις διδούς,  
εἰ μὴ τι καιροῦ τυγχάνω, μεθάρμοσον.

30

ἐγὼ γὰρ ἡνίχ' ἰκόμην τὸ Πυθικὸν  
μαντεῖον, ὡς μάθοιμ' ὅτῳ τρόπῳ πατρὶ  
δίκας ἀροίμην τῶν φονευσάντων πάρα,  
χρῆ μοι τοιαῦθ' ὁ Φοῖβος ὦν πεύσει τάχα·  
ἄσκειον αὐτὸν ἀσπιδῶν τε καὶ στρατοῦ

35

26 ἐν τοῖσι δεινοῖς.] In dangers. Thuc. II. 40, οἱ τὰ τε δεινὰ καὶ τὰ ἡδέα σαφέστατα γινώσκοντες καὶ διὰ ταῦτα μὴ ἀποτρεπόμενοι ἐκ τῶν κινδύνων. For other senses of τὰ δεινὰ, see Thuc. II. 77, ἀπὸ τῶν παρόντων δεινῶν, 'with their (the besiegers') present means of attack.' Soph. *Ant.* 334, πολλὰ τὰ δεινὰ, 'wonders are many.'

27 ὡσαύτως δέ.] The apodosis in similes is often introduced by δέ: Soph. *Ant.* 424, ὡς ὅταν... ὀρφάνων βλέψῃ λέχος—οὕτω δὲ χαῖτη, κ.τ.λ.: Soph. *Tr.* 116, πολλὰ γὰρ ὥστε... τις κύματ' ἔδη—οὕτω δὲ τὸν Κάδμον, κ.τ.λ.

28 ἐν πρώτοις ἔπει.] 'Art foremost to assist.'

31 καιροῦ τυγχάνω.] 'Hit the mark.' καίρος (prob. fr. κέρω, as *temperus* fr. *temno*, Donalds. *N. Crat.* § 171)=I. Due measure: Plat. *Polit.* 284 E, ὁπόσαι (τέχναι) πρὸς τὸ μέτριον καὶ τὸ πρέπον καὶ τὸν καιρὸν καὶ τὸ δέον. 2. A critical point: Aesch. *Ag.* 356, πρὸ καιροῦ, short of the mark: Pind. *N.* VIII. 6, καιροῦ μὴ πλαναθέντα=σκοποῦ μὴ ἀμαρτάντα.

32 γάρ.] Merely prefaces the narrative. Plat. *Prot.* 230: δοκεῖ τοίνυν... μῦθον ὑμῖν λέγειν. ἦν γὰρ ποτε, κ.τ.λ.: Thuc. II. 39, τεκμήριον δέ· οὔτε γὰρ Λακεδαιμόνιοι, κ.τ.λ.

3+ ἀροίμην.] 2nd aor. Oratio recta,

ἰκνούμαι ὡς ἂν (or ὡς simply, Soph. *O. T.* 921) μάθω ὅτῳ τρόπῳ δίκας ἄρωμαι (or ἀροῦμαι). Brunck prefers to call ἀροίμην fut. opt.

35 χρῆ.] Prophecies. Ind. pres. 3rd sing. χράω, χρήσω, ἐχρησα, to give an oracle: aor. pass. ἐχρήσθην, Soph. *O. C.* 356. For χρήσθαι, to consult an oracle, Herod. I. 53, ἐχρέωντο τοῖσι χρηστηρίοις: and absol., Thuc. I. 126, χρωμένῳ ἐν Δελφοῖς. Four verbs ending in αω were constantly used in Attic with the Doric contraction into ῆ instead of ᾱ:—διψᾶω, διψῆν: ζᾶω, ζῆν: πεινάω, πεινῆν: χράω, χρῆν. Also, four rarer verbs:—ἱμάω, κνάω, σμάω, ψάω.

τοιαῦτα... ὦν.] Cf. *Il.* VII. 231, ἡμεῖς δ' εἰμὲν τοιοῖοι οἳ ἂν σέθεν ἀντιάσαιμεν: Soph. *Ant.* 671, λόγοις τοιοῦτοις οἷς σὺ μὴ τέρψει κλύων.

τάχα.] 'Anon.' It serves to mark a momentary pause—to inflict an instant of suspense before the thrilling θέσφατον.

36 ἄσκειον, κ.τ.λ.] 'That alone (αὐτόν), unaided by arms or numbers, I should snatch by stealth the lawful vengeance of my right hand.'—Contrast with this the tenor of the Aeschylean oracle (*Cho.* 264, *Eum.* 444). *There*, Orestes is threatened: *here*, he is simply instructed. *There*, the god himself indirectly admits



δόλοισι κλέψαι χεῖρὸς ἐνδίκους σφαγὰς·  
 ὅτ' οὖν τοιόνδε χρησμὸν εἰσηκούσαμεν,  
 σὺ μὲν μολῶν, ὅταν σε καιρὸς εἰσάγῃ,  
 δόμων ἔσω τῶνδ' ἴσθι πᾶν τὸ δρώμενον,  
 ὅπως ἂν εἰδὼς ἡμῖν ἀγγείλῃς σαφῇ.

40

οὐ γάρ σε μὴ γῆρα τε καὶ χρόνῳ μακρῷ  
 γνῶσ' οὐδ' ὑποπτεύουσιν ὧδ' ἡνθισμένον.

λόγῳ δὲ χρῶ τοιῷδ', ὅτι ξένος μὲν εἰ

Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἦκων· ὃ γὰρ

45

that Orestes had cause to falter: *πῆρῃ*, no such faltering is contemplated. For Aeschylus conceived the claim of Agamemnon on Orestes as in conflict with the claim of Clytemnestra—a conflict ultimately solved on the hill of Ares. In the view of Sophocles, the mother's claim stands forfeited: the father's claim is left absolute and paramount.

αὐτόν.] Alone. Herod. v. 85, ἐς δ' ἐκ πάντων ἓνα λειφθέντα ἀνακομισθῆναι αὐτόν ἐς Φάληρον: Ar. *Av.* 501, ἐγὼ δὲ λέξω...αὐτοὶ γὰρ ἔσμεν.

ἀσπίδων] ὀπλιτῶν. Eur. *Phoen.* 78: πολλὴν ἀθροίσας ἀσπίδ' Ἀργείων ἄγει. For the genitive depending on the substantival notion (*σκευὸς*) in the compound adjective, cf. vv. 232, 241, 1002, 1386: Soph. *O. C.* 677, ἀνήμεος χειμῶνων. Eur. *Phoen.* 324, ἀπεπλος φαρῶν. Madv. *Synl.* § 63. 1.

37 χεῖρός.] To be taken with σφαγὰς: cf. v. 476, δίκαια χερσὶν κράτη. χεῖρός is opposed to ἀσπίδων—by the stroke of my arm, not with shields and spears: αὐτόν is opposed to στρατοῦ—alone, not with a host.

38 ὅτε] = ἐπειδὴ. In this sense, usu. with perfect: Ar. *Nub.* 34, ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν, ὅτε καὶ δίκας ὥφληκα: Soph. *Phil.* 427, ὅτε...τεθνᾶσι: Soph. *El.* 1318, ὅτε...ἐξήκεις (= ἐλήλυθας). But with aorist in sense of perfect, Soph. *Ant.* 170: ὅτ' οὖν ὠλοντο...θρόνους ἔχω: and with a true aorist, Soph. *Al.* 1231, ὅτε...ἀντέστης. Cf. v. 789.

40 ἴσθι] = μάνθανε. Cf. Soph.

*O. C.* 1149, τί δει μάτην | κομπεῖν, ἄγ' εἴσει καὶ τὸς ἐκ ταύταιν ξυνών;

42 χρόνῳ.] Two things favour your incognito; the long interval (*χρόνος*) since you were last here, and the actual change (*γῆρας*) in your appearance. γῆρα and χρόνῳ do not depend upon ἡνθισμένον, but are causal datives: cf. Thuc. III. 98, τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθην., fearing the Athenians on account of what had occurred. Madv. *Synl.* § 41. Cf. vv. 255, 837.

43 ὑποπτεύουσιν.] Only one MS. has ὑποπτεύσωσι. Cf. Soph. *O. C.* 450, οὔτι μὴ λάχῳσι...οὐδέ σφιν...ὀνησις ἤξει.

ἡνθισμένον.] 'With this silver hair.' Cf. Erinna, *frag.* 3, in Bergk, *Poet. Lyr.* p. 702, πανρολόγοι πολιά, καὶ γῆρας ἀνθεα θνατοῖς, 'scanty grey hairs, which are the flowers of old age for men.'

45 ἀνδρός.] Nearly = τινός, but more respectful: *Il.* II. 92, ἔλε δ' ἄνδρα Βιήνορα: Herod. VIII. 82, τῆς ἦρχε ἀνὴρ Παπλίτιος: Soph. *Al.* 817, (Ajax speaking of Hector, a well-known but hated name, to be named with distant courtesy by a Greek captain) δῶρον μὲν ἀνδρὸς Ἑκτορος ξένων ἐμοὶ | μάλιστα μισῇ θέντος.

Φανοτέως.] In Hom., Strab., and Paus., Πανοπεύς: in Thuc. IV. 89, Φανοτεύς. He was the eponymous hero of the Phocian town Πανοπεύς or Φανοτεύς, near the Boeotian frontier, on the road from Daulis to Chaeronea. There is a

μέγιστος αὐτοῖς τυγχάνει δορυξένων.  
 ἄγγελλε δ' ὕρκω προστιθείς ὀθούνεκα  
 τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης,  
 ἄθλοισι Πυθικοῖσιν ἐκ τροχηλάτων  
 δίφρων κυλισθείς· ὧδ' ὁ μῦθος ἐστάτω.

50

ἡμεῖς δὲ πατρὸς τύμβον, ὡς ἐφίετο,  
 λοιβοῖσι πρῶτον καὶ κατατόμοις χλιδαῖς  
 στέψαντες εἴτ' ἄψορρον ἤξομεν πάλιν,  
 τύπωμα χαλκόπλευρον ἡρμένοι χεροῖν

special point in the use of his name here. He was the brother of Crisus, eponymous hero of Crisa. Between the brothers, said the legend, there was deadly feud: before birth they had struggled in the womb. Now Crisa is the seat of amity to Agamemnon: Apollo, its god, is his avenger; Strophius, its king, his ally; Pylades, the son of Strophius, is the sworn friend of Orestes. Hence Phanoteus, the foe of Crisus, is ranged with Aegisthus and Clytaemnestra, the sons of Agamemnon.

46 τυγχάνει.] Sc. ὦν., Plat. *Hipp. Maj.* p. 45, διὰ ταῦτα τυγχάνει καλή: Xen. *Mem.* I. 612, Σωκράτης ἀνυπόδητος καὶ ἀχίτων διετέλει: and so, as a rule, φαίνομαι.

δορυξένων.] 'Spear-friends.' In Aesch. and Soph. this word seems to designate a state alliance under a special aspect,—as a personal relation between the contracting chiefs. Thus in Soph. *O. C.* 632, Theseus, the representative of Athens, welcomes Oedipus, the representative of Thebes, as one for whom the δορυξένος ἐστία is always ready. Cf. Aesch. *Cho.* 553, ξένος τε καὶ δορυξένος, i. e. a ξένος in both the simple and the complex sense. There is no authority for Plutarch's notion (*Quaest. Græc.* § 18) that a ransomed prisoner-of-war and his ransomers were properly δορυξένοι (e. g. Glaucus and Diomedes).

47 ὕρκω.] i. e. ἄγγελλε ὕρκω, προστιθείς (ὕρκον). Cf. v. 329: Ar. *Av.*

1004, ὀρθῶ μετρήσω κανόνι, προστιθείς (κανόνα)

48 ἀναγκαίας τύχης.] 'A fatal accident.' ἀναγκαῖος connected with the supreme necessity of death. Cf. Eur. *Hipp.* 1387, εἴθε με κοιμήσειε τὸν δυσδαίμονα] Ἰδίου μέλαινα νύκτερός τ' ἀνάγκα: Tac. *Ann.* XIII. 1, *Silvanus necessitate extrema ad mortem agitur*: and *H.* I. 3, *supremae clarorum virorum necessitates*.

51 ἐφίετο.] Sc. Φοῖβος, v. 35.

52 κατατόμοις χλιδαῖς.] 'The glory of severed hair.' Eur. *Phoen.* 223, ἐπιμένει με κόμας ἐμὰς δεῦσαι, παρθένιον χλιδάν. At v. 900 Chrysothemis finds on the edge of the tomb νεῶν βόστρυχον τετμημένον, a lock freshly severed. In Aesch. *Cho.* 6, Orestes brings a πλόκαμος θρεπτήριος for the river Inachus, and a πλόκαμος πενθητήριος for his father.

53 ἄψορρον πάλιν.] *Il.* v. 257, πάλιν αὖτις: Soph. *Phil.* 942, αὖθις αὖ πάλιν. Cf. Ar. *Nub.* 975, εἴτ' αὖ πάλιν: Ar. *Av.* 810, εἴτα τοῖς θεοῖς θῆσαι μετὰ τοῦτο.

54 ἡρμένοι.] 'With an urn of moulded brass supported in our hands.' Cf. Dem. *Mid.* p. 557, γέγραμμαι ἐμαντῶ ταῦτα: Dem. *Pan-taen.* p. 967, ἀπηλλαγμένος, having given a release (ἀφεσιν), and *ib.* δεδικασμένος, having gone to law: Xen. *Cyr.* I. 4. 18, τὰ ὅπλα δ' ὁ πάππος ἐπεποίητο: *ib.* VII. 3. 14, ἀκινάκην παρσκευασμένην: Soph. *Ant.* 363, φυγὰς ξυμπέφρασαι.

ὁ καὶ σὺ θάμνοις οἶσθ' αὖ που κεκρυμμένον,  
ὥπως λόγῳ κλέπτοντες ἠδεῖαν φάτιν  
φέρωμεν αὐτοῖς τοῦμὸν ὡς ἔρρει δέμας  
φλογιστὸν ἤδη καὶ κατηνθρακωμένον.  
τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανῶν  
ἔργοισι σωθῶ καὶ ξενέγκωμαι κλέος;

55

δοκῶ μὲν, οὐδὲν ῥῆμα σὺν κέρδει κακόν.  
ἤδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς  
λόγῳ μάτην θινέσκοντας· εἶθ', ὅταν δύμους  
ἔλθωσιν αὖθις, ἐκτετίμηνται πλέον.  
ὡς καὶ ἐπαυχῶ τῆσδε τῆς φήμης ἅπο  
δεδορκότ' ἐχθροῖς ἄστρον ὡς λάμψειν ἔτι.

60

65

55 **που.]** To be taken with καὶ σὺ: 'which you too, I think, know,' &c. Cf. v. 948, παρουσίαν μὲν οἶσθα καὶ σὺ που φίλων, κ.τ.λ.: v. 1244, εὖ δ' ἔξοισθα πειραθεῖσά που. If *μοι* is read, it must be taken with οἶσθα, as nearly = σύννοιστά μοι. The enclitic *μοι* could not depend on κεκρυμμένον which follows it.

56 **λόγῳ.]** Eur. *Phoen.* 1005, κλέψας λόγοισιν ὥσθ' ἃ βούλομαι τυχεῖν.

57 **φέρωμεν.]** The principal verb is ἤξομεν, v. 53. Most of the MSS. have φέρομεν, which would depend on κεκρυμμένον as = δ' ἐκρύψαμεν.

59 **ὅταν σωθῶ.]** 'When I shall have come to life:' τί με λυπεῖ; lit. 'what grief is this for me,' being nearly equivalent to 'what grief is in store for me,' i.e. τί με λυπήσει. For σωθῶ, cf. v. 1228, ὁράτ' Ὀρέστην τόνδε, μηχαναῖσι μὲν | θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον.

60 **ἔργοισι.]** Answering to λόγῳ. Cf. Soph. *O. C.* 782, λόγῳ μὲν ἐσθλὰ τοῖσι δ' ἔργοισιν κακά: Eur. *Phoen.* 502, νῦν δ' οὐθ' ὅμοιον οὐδὲν οὐτ' ἴσον βροτοῖς | πλὴν ὀνόμασιν' (so Porson, for ὀνομάσαι) τὸ δ' ἔργον οὐκ ἔστιν τόδε.

61 **δοκῶ μὲν.]** 'I think,' not 'I think.' Cf. Aesch. *Eum.* 84 (Apollo says to Orestes, οὗτοι προδώσω, I will not give you up,) καὶ γὰρ κτα-

νεῖν σ' ἐπεισα μητρῶν δέμας—not, 'for I persuaded you to kill your mother,' but, 'for you were persuaded by me to kill your mother. The Greeks sometimes emphasized the verbal notion, where we should emphasize the personal notion. For δοκῶ μὲν, cf. Soph. *Fr.* 106, ed. Dind. δοκῶ μὲν, οὐδέις: *O. C.* 995, δοκῶ μὲν, εἴπερ ζῆν φιλεῖς, τὸν αἴτιον τῖνοι' ἄν.

**κακόν]** Ill-omened. Eur. *Hel.* 1050, ΕΛ. βούλει λέγεσθαι, μὴ θανῶν, τεθνηκέναι; ΜΕΝ. κακὸς μὲν ὄρνις· εἰ δὲ κερδανῶ λέγων, ἔτοιμός εἰμι μὴ θανῶν λόγῳ θανεῖν.

62 **τοὺς σοφοὺς.]** The special allusion, if such be meant, is unknown.

64 **ἐκτετίμηνται.]** 'Forthwith they are in more perfect honour.' For the tense, cf. Plat. *Phaed.* 80 D, ἡ δὲ ψυχὴ ἄρα... ἀπαλλαττομένη τοῦ σώματος εὐθὺς διαπεφύσηται καὶ ἀπόλωλεν. Cf. v. 1338.

65 **ἀπό.]** With the help of. *Il.* XXIV. 605, τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο: Dem. *Philip.* 1. p. 49, ἀπὸ τῶν ὑμετέρων ὑμῖν πολεμεῖ συμμάχων.

66 **ἐχθροῖς.]** Join δεδορκότ' ἐχθροῖς (dativ. incommodi), alive to the cost of my foes,—'resurgent to the terror of my foes.'—Schneid. puts a comma after δεδορκότ', making

ἀλλ' ὦ πατρώα γῇ θεοὶ τ' ἐγχώριοι,  
δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς,  
σύ τ', ὦ πατρῶον δῶμα· σοῦ γὰρ ἔρχομαι  
δίκη καθαρτῆς πρὸς θεῶν ὥρμημένους·

70

καὶ μή μ' ἄτιμον τῆσδ' ἀποστείλητε γῆς,  
ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.

εἴρηκα μὲν νῦν ταῦτα· σοὶ δ' ἤδη, γέρον,  
τὸ σὺν μελέσθω βάντι φρουρῆσαι χρέος.

νῶ δ' ἔξιμεν· καιρὸς γὰρ, ὅσπερ ἀνδράσιν  
μέγιστος ἔργου παντός ἐστ' ἐπιστάτης.

75

## ΗΛΕΚΤΡΑ

ἰὼ μοι μοι.

## ΠΑΙΔΑΓΩΓΟΣ

καὶ μὴν θυρῶν ἔδοξα προσπόλων τινὸς  
ὑποστενούσης ἔνδον αἰσθέσθαι, τέκνον.

## ΟΡΕΣΤΗΣ

ἄρ' ἐστὶν ἡ δύστηνος Ἥλέκτρα; θέλεις

80

ἄστρον a *dalesful* star. But the words ἄστρον ὡς λάμψει speak of a bright and happy splendour, which shall dispel 'the folds of abhorred and sunless gloom that wrapped the house at its master's death' (Aesch. *Cho.* 45).

68 εὐτυχοῦντα.] i.e. ὥστε εὐτυχεῖν. Cf. κινεῖ σαφῆ, v. 18 and note.

70 καθαρτῆς.] Aegisthus and Clytemnestra were defiled with murder: they had not absented themselves for the usual year (ἀπενιαντίζω) after their crime, but had continued, unabsolved (ἀφοίβαντο, Aesch. *Eum.* 228), to use the public altars (ib. v. 625), and to pour the παρέστιοι λοιβαί to the domestic Zeus Herceius (Soph. *El.* 269). Their presence was a μῖασμα to Mycenae, and chiefly to the house in which they dwelt. Of such μῖασματα, Apollo is the purger, δωματῶν καθάρσιος, *Eum.* 63: and as his agent, Orestes is καθαρτῆς. For the phrase, cf. Aesch. *Suppl.* 259 (Apis, son of

Apollo), χθόνα τήνδ' ἐκκαθαίρει κνωδάλων: Soph. *Tr.* 1010, ἀδικώτατοι ἀνέρες, οὓς δὴ...καθαίρων (driving out) ὠλεκόμαν.

72 ἀλλ' ἀρχέπλουτον.] sc. καταστήσατε. Cf. v. 436 (δός included in κρύψον): v. 650 (δός included in ἐφῆς): v. 1296. Herod. VII. 104, οὐκ ἐὼν φεύγειν ἀλλ' ἐπικρατέειν: Soph. *O. T.* 236, τὸν ἀνδρ' ἀπανδῶ...μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν...ὥθ' εἴν δέ.

78 καὶ μὴν.] 'Now methought,' &c.,—with just so much of adversative force as is implied in starting a new subject.

θυρῶν.] 'I seemed to catch from the doors the sound of some handmaid moaning in the house.' The genitive can denote the quarter from which an object strikes the senses, though the object itself be stationary. Cf. v. 900, ἐσχάτης ὀρῶ πυρᾶς...βόστρυχον, I see 'upon' (lit. 'from the quarter of') the edge of the mound a lock of hair.



μείνωμεν αὐτοῦ κάνακούσωμεν γόνων;

## ΠΑΙΔΑΓΩΓΟΣ

ἦκιστα. μηδὲν πρόσθεν ἢ τὰ Λοξίου  
πειρώμεθ' ἔρδιν καπὸ τῶνδ' ἀρχηγετῆιν,  
πατρὸς χέοντες λουτρά· ταῦτα γὰρ φέρει  
νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων.

85

## ΗΛΕΚΤΡΑ

ὦ φύος ἀγνὸν  
καὶ γῆς ἰσόμοιρ' ἀῆρ, ὥς μοι

81 μείνωμεν.] Cf. Plat. *Gorg.* 454 C, βούλει οὖν δύο εἶδη θῶμεν πειθοῦς; The aor. conjunct. after θέλει or βούλει is not deliberative, but depends on ὅπως understood. Cf. *Madv. Synl.* § 123. 5.

83 ἀρχηγετῆιν.] 'Take our auspices.' Alluding to Ἀπόλλων Ἀρχηγέτης—the leader of adventurers, the founder of colonies—a title dating from the Dorian conquest of Peloponnesus, Müller, *Dor.* bk. 2, ch. 3, § 2. Cf. Callimachus, *Hym. Apoll.* 55, Φοῖβος αἰὲν πολλέσσι φίλη-δεῖ | κτισομένης, 'Phoebus ever takes delight in the founding of cities.' Thuc. vi. 3, 'The Chalcidians were the first of the Greeks who, sailing from Euboea with Thucles as leader, colonized Naxos, and founded the altar of Apollo Archegetes which is now outside the city.' Appian, *Bell. Civ.* v. 109, mentions a statue of the Ἀρχηγέτης as existing there in the times of Marius and Sulla.

84 ταῦτα γάρ, κ.τ.λ.] 'For this course puts in our grasp (φέρει ἐφ' ἡμῖν, i.e. ὥστε ἐφ' ἡμῖν εἶναι) both final victory (νίκην) and the advantage (κράτος) throughout the struggle,'—τῶν δρωμένων, at every stage of the enterprise as it proceeds.

85. *Exeunt* ORESTES and PYLADES, R. : PAEDAGOGUS, L.

86—120. This is a θρήνος ἀπὸ σκηνῆς, lit. 'a stage-dirge,' (i.e. sung by an actor); opposed to a κομμός, or dirge sung jointly by actor and chorus. The actors on the

stage, οἱ ἀπὸ σκηνῆς, are opposed to the chorus in the orchestra (θυμελικοί, Lobeck on *Phrynichus*, 164).

*Enter* ELECTRA *sola.* (*As protagonist, she appears at the middle door, βασιλείος θύρα, of the palace. It is 20 years since Agamemnon's death: but Electra is still ἐν πένθει, v. 290: and meanly dressed, v. 191, αἰκεῖ σὺν στολῇ.*)—*El.* Day and night I mourn my father, not slain on the battle-field, but felled, as wood-cutters fell an oak, by Aegisthus and his paramour my mother. I have no sympathisers: but want of sympathy can never quench my grief. Princes and avengers of the dead, avenge our father, and send Orestes to share my burden.

87 γῆς ἰσόμοιρ'.] 'Coextended with earth:' having a μοῖρα, a domain in space, equal to earth's μοῖρα: overcanopying earth. γῆς is a genitive of comparison: for adjectives denoting likeness imply comparison. Cf. Herod. iii. 37, ἔστι δὲ καὶ ταῦτα ὁμοῖα τοῦ Ἡφαίστου: Pind. *O.* viii. 9, μένος γῆραος ἀντίπαλον. Cf. *Madv. Synl.* § 91. Porson first corrected ἰσομοιρος ἄῆρ to ἰσομοιρ | ἄῆρ. For there are only two instances of ἄῆρ: 1. Epigram by Arist. ap. Eustath.: σῶμα μὲν ἐν πόντῳ πνεῦμα δ' ἄῆρ τόδ' ἔχει. 2. Doubtful frag. of Phocylides (eleg. poet, 550 B.C.) λυόμενοι κόνης ἐσμέν, ἄῆρ δ' ἀνὰ πνεῦμα δίδεται.

πολλὰς μὲν θρήνων ᾠδὰς;

πολλὰς δ' ἀντήρεις ἦσθου

στέρνων πλαγὰς αἵμασσομένων,

90

ὁπότεν δυοφερὰ νύξ ὑπολειφθῇ·

τὰ δὲ παννυχίδων ἤδη στυγεραὶ

ξυνίσασ' εὐναὶ μογερῶν οἴκων,

ὅσα τὸν δύστηνον ἐμὸν θρηνῶ

πατέρ', ὃν κατὰ μὲν βάρβαρον αἶαν

95

φοίνιος Ἄρης οὐκ ἐξένισεν.

μήτηρ δ' ἡμὴ χῶ κοινολεχῆς

Αἴγισθος ὅπως δρῦν ὑλοτόμοι

σχίζουσι κάρα φονίῳ πελέκει.

κοῦδεις τούτων οἶκτος ἀπ' ἄλλης

100

ἢ 'μοῦ φέρεται, σοῦ, πάτερ, οὕτως

αἰκῶς οἰκτρῶς τε θανόντος.

89 ἀντήρεις πλαγὰς στέρνων.] Opposite blows on the breast: i. e. blows full on the breast. Eur. *Phoen.* 754, καὶ μοι γένοιτ' ἀδελφὸν ἀντήρη λαβεῖν, 'be it mine to meet my brother front to front.'

91 ὑπολειφθῇ.] Conjunctive in spite of ἦσθον v. 89, because the idea in Electra's mind is ἦσθον καὶ ἐτι νῦν αἰσθάνει. Madv. *Synt.* § 131 b.

92 τὰ δὲ παννυχίδων.] 'The joys of my vigils,'—ironically, παννυχίς being a torchlight festival, as at the Λήναια, Ar. *Ran.* 371, ὑμεῖς δ' ἀνεγείρετε μολπὰν | καὶ παννυχίδας τὰς ἡμετέρας | αἱ τῇδε πρέπουσιν ἑορτῇ: and at the Βενδίδεια in Munychia, Plat. *Rep.* 328 A, καὶ πρὸς γε παννυχίδα ποιήσουσιν, ἣν ἄξιον θεάσασθαι. For the irony, cf. Aesch. *P. V.* 1045, δαιταλεὺς, 'banqueter,' of the eagle torturing Prometheus: Aesch. *Ag.* 628, παιὰν Ἐρινύων: Eur. *Bacch.* 357, ὅπως ... θανῇ, πικρὰν βάκχευσιν ἐν Θήβαις ἰδῶν.

95 ὃν ... οὐκ ἐξένισεν.] 'Whom in no foreign land the god of sudden death welcomed to a field of blood.' For Ares as the god of sudden or violent death in whatever form

it comes, cf. v. 1385. ἐξένισεν, entertained, regaled with such fare as he has to offer. Cf. Eur. *Hel.* 480, θάνατος ξένιδ' σοι γενήσεται: Archilochus, *frag.* 7 in Bergk, *Poet. Lyr.* p. 537, ξένια δυσμενέσιν λυγρὰ χαρίζομενοι.

99 κára.] i. e. ὃν (v. 95) σχίζουσι κára. Cf. v. 147: *Phil.* 1301: μέθες μὲ, πρὸς θεῶν, χεῖρα, let me go, that is, my hand. Madv. *Synt.* § 31. 2.

101 φέρεται.] 'Rushes, bursts from no lips but mine.' φέρεται suits the vehemence of the passionate Electra: φέρεσθαι, like *ferri*, implies strong, swift impetus: Arist. *Phys.* 6, p. 239 b. ἡ οὐστὸς φερομένη, the arrow in its flight: *Il.* XXI. 120, ἦκε φέρεσθαι, he sent him flying.

102 αἰκῶς.] Libri omnes ἀδίκως, Dind.: a ludicrously feeble word, considering the context. The Schol. and Suidas mention αἰεκῶς, whence Brunck αἰκῶς, trisyll., as in *Il.* XXII. 236, ἐλκῆσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί. Hermann, αἰκῶς disyll.: cf. Bekker, *Anec. Græc.* p. 360, 26, αἰκῶς, χαλεπῶς· δισυλλάβως ἀπὸ τῆς αἰκίας· καὶ οὕτω Πλάτων (comicus).

ἀλλ' οὐ μὲν δὴ  
 λήξω θρήνων στυγερῶν τε γόων,  
 ἔς τ' ἂν παμφεγγεῖς ἄστρων  
 ῥιπὰς λεύσσω δὲ τόδ' ἡμαρ,  
 μὴ οὐ τεκνολέτειρ' ὥς τις ἀηδῶν  
 ἐπὶ κωκυτῷ τῶνδε πατρώων |  
 πρὸ θυρῶν ἡχῶ πᾶσι προφώνειν.  
 ὦ δῶμ' Ἀΐδου καὶ Περσεφόνης,  
 ὦ χθόνι' Ἑρμῇ καὶ πότνι' Ἀρά,  
 σεμναί τε θεῶν παῖδες Ἐρινύες,  
 αἰ τοὺς ἀδίκως θνήσκοντας ὀράθ',  
 αἰ τοὺς εὐνάς ὑποκλεπτομένους,

105

110

105 παμφεγγεῖς ῥιπὰς.] 'The shivering splendour of the stars.' ῥιπή (ρίπτω), *swing*, can be said of vibrating light, or vibrating sound, e.g. ῥιπαὶ κῶνπος, the buzzing of a gnat, Aesch. *Ag.* 866.

106 λεύσσω δέ.] Strictly λεύσσω μὲν ἄστρο, λεύσσω δὲ ἡμαρ: λεύσσω μὲν being omitted. A word or phrase belonging by *sense* to each of two clauses, may belong by *position* to the second clause only: e.g. Aesch. *Ag.* 572, φράζων ἄλωσιν Ἰλίου τ' ἀνάστασιν. Cf. v. 929.

108 ἐπὶ κωκυτῷ.] Cf. Soph. *Ant.* 759, ἐπὶ ψόγοισι δεινάζειν with constant reproaches: Aesch. *Eum.* 995, ὀλούξατε νῦν ἐπὶ μολπαῖς, with sustained songs.

110—113. Electra invokes, 1. The King and Queen of the dead, to whose realm the earthly King has passed: 2. Hermes ψυχοπομπός, who led him thither: 3. Ἀρά—the Imprecation, the embodied Curse, which took shape and form from his dying breath: 4. the Ἐρινύες—the ministers in the service of that Ἀρά—the public avengers, whom the Imprecation of the murdered can always summon.

111 Ἀρά.] In Aesch. *Eum.* 395, the Furies call themselves Ἀραί, and so Aesch. *Theb.* 692. But as a rule, there is a distinction: 1. Ἀρά is the Ἀρά of some particular per-

son,—the special imprecation which sets the Ἐρινύες in motion. It is personified, but it does not act: it awaits in the shades the issue of its own promptings.—2. The Ἐρινύες stand in no special relation to the individual: they are the public guardians of universal principles: their services are available to the injured generally: they punish with no feeling of partisanship, but as a duty to society. For exceptions, see Aesch. *Theb.* 692, where the Ἀρά is *executive*, and Hom. *Od.* xi. 280, where the Ἐρινύες are *personal* (μητρὸς Ἐρινύες).

113 ἀδίκως.] The sober ἀδίκως would have been tame in v. 102: it is in keeping with the solemnity of this appeal.

114 αἰ τοὺς εὐνάς.] Dind., reading τοὺς εὐν. ὑποκλ., brackets the line as spurious: in his edit. of 1836 (p. 143) he is for omitting v. 113 too. Porson spares v. 113, but rejects v. 114 as weak. 'It is not true,' he says, 'that the Furies stooped to punish conjugal infidelities: their hands were full enough already of more serious affairs—murder, and the like.' To this it may be replied that Clytaemnestra's betrayal of her husband's honour was intimately connected with her betrayal of his life. The two crimes are constantly men-

ἔλθ' ἐλθ' ἄρῃξατε, τίσασθε πατρὸς  
 φόνον ἡμετέρου,  
 καί μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.  
 μούνη γὰρ ἄγειν οὐκέτι σωκῶ  
 λύπης ἀντίρροπον ἄχθος.

120

## ΧΟΡΟΣ

ὦ παῖ παῖ δυστανοτάτας

tioned together. There is scarcely an allusion to the murder which does not associate it with the adultery. The Furies are invoked as the avengers of blood. But they are reminded that the murderer was at the same time a libertine, and the murderess an unfaithful wife.

119 ἄγειν.] Lit. 'draw up,' by making the other scale sink: i.e. outbalance, prevail against: Dem. *Androt.* p. 617, χρυσίδες τέτταρες ἢ τρεῖς, ἄγουσα ἐκάστη μνᾶν, weighing each a mina: Plat. *Min.* 316 A ἔλκει πλείον, it weighs more. Cf. Aesch. *Pers.* 439, τοιάδ' ἐπ' αὐτοὺς ἦλθε συμφορὰ πάθους, | ὥς τοῖσδε καὶ δις ἀντισηκῶσαι ῥοπήν, so as to outweigh these twice over.

120 ἀντίρροπον ἄχθος.] 'The weight in the opposite scale.'—ἀντίρροπος usu. = 'counterpoising:' but as any weight may be said ῥέπειν, so any weight opposed to another, whether equally or unequally, may be called ἀντίρροπος. The rhythm shews that ἀντίρροπον is not proleptic, i.e. ἄγειν ὥστε ἀντίρροπον εἶναι.

121—250. κομμός.] Arist. *Poet.* XII. 25, κομμός δὲ θρήνος κοινὸς χοροῦ καὶ ἀπὸ σκηνῆς: the commos is a joint dirge, by the chorus, and from the stage: i.e. between the chorus at the θυμέλη and the actor on the λογεῖον. The part taken by the chorus in the commos is substituted here for the usual anapaestic song of the chorus at their πάροδος or first entrance.

Enter CHORUS of Mycenaean maidens (πολιτίδες, v. 1227), and advance to the Thymele. Vv. 121—250. Chor. Why do you abandon

yourself to grief? Tears will not bring back Agamemnon from the lake of Acheron—*El.* Sorrow may be unavailing, but it is godlike: thou, Niobe, art a goddess, for thy tears are never dry.—*Chor.* Besides, you are not the only sufferer; Chrysothemis and Orestes—*El.* who is always promising to come, and never comes.—*Chor.* Trust in Zeus: neither Zeus nor Orestes has forgotten you.—*El.* I have hoped till I can hope no longer: I am friendless and defenceless—a very alien in my father's house.—*Chor.* At least do not make your lot worse by rebellious grief.—*El.* While I live it shall not cease: let me alone, my comforters: these things have no cure.—*Chor.* We meant kindly, but we will say no more.

121—136. Metres of the first strophe:—

Vv. 121, 2. ὦ παῖ | παῖ δῦσ|τᾶν ὀ-  
 τᾶτᾶς: spondee, spondee, chori-  
 ambus. Glyconic verse.

V. 123. τᾱκείς | ὦδ ἄκῳρεστ|ὸν  
 οἰμῶγᾶν: spondee, choriambus,  
 'epitritus.' 'Ἐπίτριτος = 'in the ratio of 4 to 3:' hence, ἐπίτριτος ποῦς, a foot made up of a spondee, = 4 metrical 'times,' and a trochee or iambus, = 3 'times.'

V. 123 is another variety of Glyconic.

Vv. 124, 5. τὸν πᾶλλαι | ἐκ δῶλερ|ᾶς  
 ἄθε|ῶτᾶτα: dactylic tetrameter.

V. 126. Trimeter iambic with tri-  
 brach in 5th place.

V. 127. ὀλοῖτ' εἰ μοῖ | θέμῃς | τᾶδ  
 αὐδᾶν: epitritus, iambus, bacchi-  
 us. This combination is called

Ἥλέκτρα ματρὸς, τίν' αἰὲ  
τάκεις ὧδ' ἀκόρεστον οἰμωγὰν  
τὸν πάλαι ἐκ δολερᾶς ἀθεώτατα  
ματρὲς ἀλόντ' ἀπάταις Ἀγαμέμνονα  
κακᾶ τε χειρὶ πρόδοτον; ὡς ὁ τάδε πορῶν  
ὅλοιτ', εἴ μοι θέμις τάδ' αὐδᾶν.

125

## ΗΛΕΚΤΡΑ

ὦ γενέθλα γενναίων,  
ἥκετ' ἐμῶν καμάτων παραμύθιον.  
οἶδά τε καὶ ξυνήμι τάδ', οὐ τί με  
φυγγάνει, οὐδ' ἐθέλω προλιπεῖν τόδε,  
μὴ οὐ τὸν ἐμὸν στενάχειν πατέρ' ἄθλιον.  
ἀλλ' ὦ παντοίας φιλότητος ἀμειβόμεναι χάριν,

130

an *antispaetic* verse. (Dind. *Metr. Trag. Graec.* p. 99.) The *anti-*σπαστος ('drawn in opposite directions') is properly a foot compounded of iambus and trochee: e.g. ἁμᾶρτήμα.

V. 129. ὦ γενέθλα | γενναίων: choriambus, molossus.

Vv. 130—133. Dactylic tetrameters.—134. Hexameter with dactyl in 6th place.

V. 135. ἑᾶτ' ἐμ ὧδ' | ἄλῃεν: iambus, iambus, bacchius. Anacreontic verse.

V. 136. αἰᾶ | ἱκνοῦμαι: iambic penthemimer.

123 **τάκεις οἰμωγάν.**] What lament dost thou make languish? i.e. What languishing lament dost thou pour forth? τί οἰμώξεις τηκομένη; Cf. Pind. *N.* X. 141, θερμὰ δὴ τέγγων δάκρυα, moistening hot tears: i.e. 'With burning and streaming tears.'

125 **Ἀγαμέμνονα.**] Accus. governed by **τάκεις οἰμωγάν** as = οἰμώξεις. Cf. Aesch. *Supp.* 528, γένος νέωσον εὖφρον' αἶνον, recall the soothing legend of our race, = αἶνει γένος: *ib.* 627, μήποτε κτίσαι βοᾶν μάχλον Ἄρη, never to raise a cry of wanton war, = μήποτε βοᾶν Ἄρη: v. 556, λόγους ἐξηρχέσ με = προσεφώνεις με:

cf. v. 709. *Madv. Synt.* § 26 δ.

126 **ὧς.**] *Utinam.* *Il.* XVIII. 107, ὡς ἔρις ἐκ τε θεῶν ἐκ τ' ἀνθρώπων ἀπόλοιτο: *Od.* I. 47, ὡς ἀπόλοιτο καὶ ἄλλος: *Eur. Hipp.* 407, ὡς ὅλοιτο παγκάκως, where Brunck and Erfurdt less well read ὡς, *sic.* Hermann, indeed, (ad *Al.* 904) denied that ὡς could have the meaning of *εἴθε, utinam*: but the passages quoted seem against him. Cf. v. 1226.

129 **γενέθλα.**] γενέθλη, stock, race: but τὰ γένεθλα, proparoxytone.

130 **παραμύθιον.** Accus. in apposition with the motion of ἥκετε = ὁδὸν ἐληλύθατε: cf. v. 966: *Eur. Or.* 1105, Ἑλένην κτάνωμεν, Μενέλειφ λύπην πικράν: *Eur. Andr.* 290, Κύπρις εἴλε (won him) λόγοις αἰόλοις, ... πικράν... σύγχευσι βίου φρυγῶν πύλει.

132 **οὐδέ.** = ἀλλ' οὐ. *Il.* XXIV. 25, ἐνθ' ἄλλοις μὲν πᾶσιν ἐήνδανε, οὐδέ ποθ' Ἥρη: *Thuc.* IV. 86, οὐκ ἐπὶ κακῷ ἐπ' ἐλευθερώσει δέ. Cf. v. 1034.

134 **ἀμειβόμεναι.**] 'Ye who reciprocate the tenderness of friendship's every tie.' ἀμειβεσθαι is usually construed with acc. pers., dat. rei, e.g. ἀμ. τινα δώροις: but sometimes acc. pers. and cognate acc. rei, e.g. *Pind. P.* IX. 40, τὸν δὲ Κένταυρος...



ἐατέ μ' ὦδ' ἀλύειν,  
αἰαῖ, ἰκνούμαι.

## ΣΟΡΟΣ

ἄλλ' οὔτοι τόν γ' ἐξ Ἀΐδα  
παγκοίνου λίμνας πατέρ' ἀν-  
στάσεις οὔτε γόοισιν οὔτ' ἄνταις.  
ἄλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον  
ἄλγος ἀεὶ στενάχουσα διόλλυσαι,  
ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν.  
τί μοι τῶν δυσφόρων ἐφίει;

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νήπιος ὅς τῶν οἰκτρῶς  
οἰχομένων γονέων ἐπιλάθεται.

μητιν ἔαν (cogn. acc.) εὐθὺς ἀμείβετο,  
him the Centaur answered with his  
counsel.

137 τόν γ' ἐξ Ἀΐδα.] i. e. τὸν ἐν  
ᾧδου ἐξ ᾧδου λίμνης ἀνστάσεις.—Xen.  
*Anab.* I. 1, ὅστις δ' ἀφικνεῖτο τῶν παρὰ  
βασιλέως πρὸς αὐτόν: Thuc. I. 62,  
ὅπως εἰργασί τοὺς ἐκείθεν ἐπιβοηθεῖν.  
Cf. v. 1307.

138 λίμνας.] Virg. *Aen.* VI. 107,  
*tenebrosa palus Acheronte refuso*:  
the gloomy lake from the over-  
flowing of Acheron. There were  
two lakes called Ἀχερουσία λίμνη:  
1. In Epeirus: the R. Acheron flow-  
ed through it, and the νεκυομαντεῖον  
of Herod. v. 92 stood on its banks.  
2. In Campania, between Cumae  
and Misenum.

139 ἄνταις.] Supplications. (ἀν-  
τομαί.) Hesych. gloss. *ad loc.* ἀντή-  
σει (scribe ἀντησι)· λιταναίαις, ἀν-  
τήσεσιν· whence Hermann ἄνταις.  
Schneidewin, οὔτε γόοις οὔτε λιταῖσι,  
against metre of strophe, v. 123,  
τάκεις | ὦδ' ἄκῳρεσσι | ὄν οἰμῶγαν.

140 ἀπὸ τῶν μετρίων.] Deserting  
moderation. Cf. Plat. *Rep.* p. 470 B,  
καὶ οὐδέν γ', ἔφη, ἀπὸ τρόπου λέγεις,  
abhorrent to common sense: Plat.  
*Theaet.* p. 179 C, οὐκ ἀπὸ σκοποῦ εἴ-  
ρηκεν, not wide of the mark.

ἐπί.] With διόλλυσαι, = ἔρχει or  
βαλνεις, as involving the notion of  
a fatal course: cf. Dem. *Meid.* p.  
560, ἀλλὰ δεινὸν τινὲς εἰσι... φθείρε-  
σθαι πρὸς τοὺς πλουσίους, 'they are  
terrible fellows for running after the  
rich.'

142 ἐν οἷς.] ἄλγος—ἐν οἷς, con-  
struēt. κατὰ σύνεσιν. Thuc. III. 4,  
τὸ τῶν Ἀθην. ναυτικόν, οἱ ὥρμου ἐν  
τῇ Μαλέᾳ: Plat. *Phaedr.* p. 260 A,  
πλήθει οἵπερ δικάσουσι.

144 τί μοι.] 'Why, I ask.' Cf.  
v. 1184: Herod. VIII. 68, εἰπεῖν μοι  
πρὸς βασιλέα, Μαρδόνιε: Plat. *Gorg.*  
p. 461 D, ἔάν μοι ἐν μόνον φυλάττης.

145 νήπιος ὅς.] The masc. is used  
in putting an abstract case, though  
it is put with special reference to a  
woman: e.g. v. 771 (I feel my son's  
death, says Clytaemnestra), οὐδὲ γὰρ  
κακῶς | πᾶσ' ἔχοντι μῖσος ὧν τέκῃ  
προσγίγνεται,—for the injured mo-  
ther still loves: cf. v. 1026: Soph.  
*Tr.* 151 (young girls, says Deianeira,  
cannot sympathise with the cares of  
womanhood till they enter upon  
them)—τότ' ἂν τις εἰσίδοιτο, τὴν αὐ-  
τοῦ σκοπῶν | πράξιν, κακοῖσιν οὐ  
ἐγὼ βαρύνομαι.

146 γονέων.] The plur. is some-  
times used in vague or mysterious

ἀλλ' ἐμέ γ' ἄ στονόεσσ' ἄραρεν φρένας,  
 ἂ Ἴτυν, αἰὲν Ἴτυν ὀλοφύρεται,  
 ὄρνις ἀτυζομένα, Διὸς ἄγγελος.  
 ἰὼ παντλίμων Νιόβα, σὲ δ' ἔγωγε νεμω θεόν,  
 ἄτ' ἐν τάφῳ πετραίῳ,  
 αἰαῖ, δακρύνεις.

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στροφή β'.

ΧΟΡΟΣ

οὔτοι σοὶ μούνα, τέκνον,  
 ἄχος ἐφάνη βροτῶν,

reference to a particular person. Thus v. 346, τῶν φίλων=τοῦ πατρός: Aesch. *Cho.* 47 δεσποτῶν θανάτοις of Agamemnon's murder. Cf. vv. 498, 594.

147 ἐμέ γ'.] The 'Attic' accus. instead of usual dative: cf. Soph. *Al.* 584, οὐ γὰρ μ' ἀρέσκει γλῶσσά σου: *ib.* v. 112, χαίρειν, Ἀθάνα, τᾶλλα μὲν σ' ἐφίεμαι. Dindorf added ἀνδάνω: but see Pors. *ad Phoen.* 1623, 'exemplum desidero ubi ἀνδάνω accusativum regit.' (Yet ἔαδα, Doric perf. of ἀνδάνω, takes accus., Theocr. XXVII. 22, νόον δ' ἐμόν οὔ τις ἔαδε.)

ἄραρεν.] ἄραρεν, Ion. for ἤραρεν, 2nd aor. ἀραρίσκω: *Od.* v. 95, καὶ ἤραρε θυμὸν ἐδωδῇ, he fitted, suited his soul with food: Pind. *N.* v. 81, ἂ Νεμέα μὲν ἄραρε, Nemea 'suited,' favoured him. But ἄραρα, perf. intrans.

φρένας.] Cf. κάρα, v. 99, *note*.

148 Ἴτυν.] ἂ ἵτυν | αἰὲν ἵτυν ὀλοφύρεται. Cf. *Ar. Av.* 212, τὸν ἐμόν | καὶ σὸν | πολὺδακρῶν ἵτυν || ἐλελιζομένη. Dindorf compares Eur. *H. F.* 5, σπαρτῶν στάχυς ἐβλαστε: Eur. *El.* 1214, τήνδε πρὸς γένυν ἐμήν (where two MSS. γένυν γ'). For ἵτυν and ἵτυν close together, Schneidewin compares *Il.* v. 31, Ἄρες, Ἄρες βροτῶλοιγε: Soph. *O. C.* 883, ἄρ' οὐχ ὕβρις ταδ'; ὕβρις: Soph. *Phil.* 296, ἀλλ' ἐν πέτροισι πέτρον: Soph. *O. C.* 442, οἱ τοῦ πατρός τῷ πατρί.

149 Διὸς ἄγγελος.] *Praenuntia*

*veris.* *Ar. Eq.* 419, ὦρα νέα, χελιδών.

150 σὲ δέ.] 'Cum subito sermone ad alium ab alio convertimus, primo *nomen* ponimus, deinde *pronomen*, deinde *particulam*,' Pors. *ad Eur. Or.* 614. Cf. Soph. *O. T.* 1096: ἰήϊε Φοῖβε, σοὶ δὲ ταῦτ' ἀρέστ' εἴη.

θεόν.] I count you a true goddess—a goddess by the true divinity of faithful sorrow:—not, as Musgrave takes it, 'ob felicitatem qua prae hominibus fruuntur immortales,' *i. e.* on account of the *happiness* of her lot in being permitted to indulge her regret. For νέμω σε θεόν is not μακαρίζω σε, but ἐξισῶ σε ταῖς ὡς ἀληθῶς θεαῖς.

153—172. Metres of the second strophe:

V. 153. οὐτοῖ | σοὶ μούνα | τῆκν | ὄν  
 anapaestic dimeter, spondaic and catalectic.

V. 154. ἄχος ἑφ' ἄνῃ | βροτῶν,  
 iambic tripodia.

V. 155. πρὸς ὅτ' | σὺ τῶν | ἐνδ' ὄν  
 εἰ | πέρις σ' | ἄ, a pair of iambic penthemimers.

V. 156. οἷς ὁμ' ἔν | καὶ || ὄνα |  
 ξυναῖμ' | ὁς, the same.

Vv. 157, 8. Dactylic hexameter. Ἰφιδάνασσα takes the digamma (*Il.* ix. 145).

V. 159. κρύπτᾱ τ | ἄχεων | ἐν ἡβ' | α,  
 iambic tripodia hypercatalectic.

V. 160. ὀλβιὸς ὄν | ἄ κλῆνα | paeon,  
 molossus. These verses are called ἰσχιορρωγικοί, 'with broken hips,' limping.

πρὸς ὃ τι σὺ τῶν ἔνδον εἶ περισσά,  
οἷς ὁμόθεν εἶ καὶ γονᾷ ξύναιμος,  
οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα,  
κρυπτᾷ τ' ἀχέων ἐν ἥβᾳ,  
ὄλβιος, ὃν ἄ κλεινὰ  
γὰ ποτε Μυκηναίων  
δέξεται εὐπατρίδαν, Διὸς εὖφρονι  
βήματι μολόντα τάνδε γὰν Ὀρέσταν.

155

160

## ΗΛΕΚΤΡΑ

ὃν γ' ἐγὼ ἀκάματα προσμένονος,  
τάλαιν', ἀνύμφευτος αἰὲν οἶχυνῶ,

165

V. 162. δέξεται, κ. τ. λ. Dactylic tetrameter.

V. 163. βῆματι, κ. τ. λ. Iambic trimeter catal.

V. 164. ὃν γ' ἐγὼ | ἀκάματ' | ἄ προσ | μένονος | ἄ τε κν[ος], same.

V. 165. τάλαιν' | ἀνύμφ' | εὐτ' | ὅς αἰ | ἐν οἶχυν[ω], same as vv. 155, 156.

V. 166. δᾶκρυσί, κ. τ. λ. Dactylic tetrameter. 167—170, same.

V. 171. αἰεῖ μὲν | γὰρ πῶθεϊ, bacchius and cretic.

V. 172. πῶθων δ οὐκ ἀξιῖ[ω]τ' | φᾶν-  
ῆνατ', epitritus, iambus, bacchius.  
Antispastic verse, like v. 127, on  
which see note to v. 121.

155 πρὸς ὃ τι...περισσά.] 'With respect to whatever (grief) thou art less-temperate (περισσά, fem.) than those in the house.'—The metre alone would shew that *περισσά* cannot be neut. plur. used adverbially.

157 οἷα Χρυσόθεμις ζῶει.] *i. e.* οἷα Χρυσ., ἣ ζῶει. Cf. Pind. *N.* ix. 96, ἐνθ' Ἀρέας πόρον ἀνθρώποι καλέουσιν = ἐνθα πόρος ἐστίν, ὃν καλοῦσιν.—οἷα pauci codd., inter quos Palat.: plerique cum Aldo, οἷα, Dind.—οἷα (which is against metre) would refer back to οὔτοι σοι μούνα: 'considering what a life is led by Chrys.' &c.

καλ.] *Il.* ix. 145, Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα: where Schol., Λαοδίκη μία τῶν Ἀγαμέμνονος θυγατρῶν ἣν οἱ τραγικοὶ Ἠλέκ-

τραν εἶπον.

Ἰφιάνασσα.] Lucretius (i. 85) identifies Iphianassa and Iphigeneia. Sophocles evidently distinguishes them, although neither Clytemnestra nor Electra mentions Iphigeneia by name (vv. 530—594). Homer, who mentions Iphianassa, is silent respecting the immolation of Iphigeneia. That legend first appears in the *Κύπρια* of Στασίνος of Cyprus, Cyclic poet, flor. circ. 780 B.C.

159 ἀχέων.] Participle, 'mourning.'—Not gen. plur. depending on κρυπτᾷ, in *iuventute a malis semota*, as Ellendt takes it (*Lex.* s. v. ἄχος). In enumerating Electra's fellow-sufferers, it would not have been effective to add that one of them did not suffer. Ellendt's interpretation was probably suggested by a fancied incongruity between ἀχέων and ὄλβιος: but see on v. 160.

160 ὄλβιος.] The term ὄλβιος is explained and limited by the clause ὃν...δέξεται:—'happy in that the famous land of Mycenae shall one day welcome him to his heritage.' Cf. Hes. *Theog.* 954, ὄλβιος, ὃς μέγα ἔργον ἐν ἀθανάτοισιν ἀνύσας | ναίει ἀπήμαντος: *Od.* xi. 448, ὄλβιος, ἣ γὰρ τόνδε πατὴρ φίλος ὄψεται ἐλθών.

163 βήματι] = πομπῇ, as if from the causal tenses βήσω, ἐβησα.

165 οἶχυνῶ.] 'Maestae oberrationis

δάκρυσι μυδαλέα, τὸν ἀνήνυτον  
οἶτον ἔχουσα κακῶν· ὁ δὲ λάθεται  
ὦν τ' ἔπαθ' ὦν τ' ἐδάη. τί γὰρ οὐκ ἐμοὶ  
ἔρχεται ἀγγελίας ἀπατώμενον;  
αἰεὶ μὲν γὰρ ποθεῖ,  
ποθῶν δ' οὐκ ἀξιοῖ φανῆναι.

170

ἀντιστροφή β'.

ΧΟΡΟΣ

θάρσει μοι, θάρσει, τέκνον·  
ἔτι μέγας οὐρανῷ  
Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει·  
ὦ τὸν ὑπεραλγῇ χόλον νέμουσα  
μήθ' οἷς ἐχθαίρεις ὑπερίχθεο μήτ' ἐπιλάθου.  
χρόνος γὰρ εὐμαρῆς θεός.  
οὔτε γὰρ ὁ τὰν Κρίσαν

175

180

vim habet,' Ellendt, s. v.: so Suidas, s. v. οἶχνῳ περιέρχομαι. Cf. Soph. *Ai.* 561, τηλωπὸς οἶχνεῖ.

166 τὸν ἀνήνυτον.] For the article, cf. vv. 376, 564, 931: Plat. *Apol.* p. 18 C: οὔτοι... ταύτην τὴν φήμην κατασκεδάσαντες οἱ δεινοὶ εἰσὶ μου κατήγοροι: Soph. *Ant.* 31, τοιαυτὰ φασὶ τὸν ἀγαθὸν Κρέοντα... κηρύξαντ' ἔχειν.

169 ὦν τ' ἔπαθ'.] His own wrongs at the hands of Aegisthus and Clytaemnestra: not, as the Scholiast says (followed by Dind. and Schneidewin), ὦν εὖ ἔπαθεν ὑπ' Ἠλέκτρας.

ὦν ἐδάη.] The reports brought by Electra's messengers of the tyranny to which *she* was subjected.

τί... ἀγγελίας.] Cf. τοςόνδε ἦβης, v. 14 note. 'For which of all the messages that reach me is not mocked by the result?' Cf. v. 1115 (Electra speaking of Orestes), φήμας λάθρα προῦπεμπες ὡς φανούμενος | τιμωρὸς αὐτός.

174 οὐρανῷ.] For dat., cf. vv. 244, 313, 1331. Pind. *N.* x. 58: θεὸς ἔμμεναι οἰκεῖν τ' οὐρανῷ: *Il.* xvi. 595, ὃς Ἑλλάδι ἐκία ναίων: Hes. *Op.* 8, αἰθέρι ναίων: and so names of *τοῖσι*

in prose, Plat. *Menex.* p. 245 A, Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς. Madv. *Synt.* § 45 b.

176 νέμουσα.] Assigning to him as his province. Cf. Soph. *Ai.* 258: πότρεα δ' ἂν, εἰ νέμοι τις αἵρεσιν, λάβοις;

177 οἷς.] i. e. τοῖσι οὖς. Madv. *Synt.* § 103.

178 εὐμαρῆς.] Not so much 'soothing' (Soph. *Phil.* 697, εὐμάρεια = 'alleviation') as 'smoothing,' 'facile,' bringing about the accomplishment of things which now seem hopeless. Cf. Virg. *Aen.* ix. 8, quod optanti dixim promittere nemo audeat, volvenda dies en atulit ultro.

180 Κρίσαν.] Ulrichs, *Reisen in Griechenland*, has proved 1. that Κρίσσα or Κρίσα lay inland, a little S.W. of Delphi: 2. that Κίρρα was afterwards built at the head of the Gulf, called Κρισαῖος κόλπος from the more ancient town. This misled Strabo into supposing Crisa to have been the port, Cirrha the inland town: ix. p. 418, Κρίσσα... πρὸκειται τῆς Κίρρας.

βούνομον ἔχων ἀκτὰν  
παῖς Ἀγαμεμνονίδας ἀπερίτροπος,  
οὐθ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσω.

## ΗΛΕΚΤΡΑ

ἴλλ' ἐμὲ μὲν ὁ πολὺς ἀπολέλοιπεν ἤδη  
βίотος ἀνέλπιστος, οὐδ' ἔτ' ἀρκῶ  
ἅτις ἄνευ τοκέων κατατάκομαι,  
ἅς φίλος οὔτις ἀνὴρ ὑπερίσταται,  
ἀλλ' ἀπερεῖ τις ἔποικος ἀναξία  
οἰκονομῶ θαλάμους πατρὸς, ὧδε μὲν  
ἄεικεῖ σὺν στολᾷ,  
κεναῖς δ' ἀμφίσταμαι τραπέζαις.

185

190

181 βούνομον ἀκτάν.] In appos. with τὰν Κρῖσαν: 'Crisa, where herds roam beside the sea.' Κρῖσαῖον πεδῖον, the plain stretching from Crisa to the Gulf: Κῖρραῖον πεδῖον, the narrower environs of the port.—At the end of the First Sacred War (595—585 B.C.) the Amphictyonic league razed Cirrha and consecrated the Crisaeian plain. It remained inviolate till 357 B.C., when the cultivation of a part by the Amphissaeans became the cause of the Second Sacred War (357—346 B.C.). Thus Soph.'s βούνομος ἀκτὴ is literally true of his own day: Pindar's ἀφνειὰ Ἰνυλάδα ἄρουραι (P. XI. 20) is poetical.

ἔχων.] *Habitans*. Distinguish two senses of ἔχειν χώρον: 1. *to be in* a place: Soph. O. C. 296, Οἱ καὶ ποῦ σθ' ὁ κραίων;... XO. πατρῶων ἀστυ γῆς ἔχει: 2. *to own* a place, said of the tutelary god, Aesch. *Eum.* 24, Βρόμιος δ' ἔχει τὸν χώρον: or of the king, though *absent*, Soph. *Ai.* 135, Τελαμῶνι παῖ... Σαλαμῖνος ἔχων βᾶθρον (said to Ajax at Troy).

182 ἀπερίτροπος.] Regardless. But neither περιτρέπομαι nor περιτρέπω (epic) nor περιτροπή ever means 'heeding,' like the epic μετατρέπομαι and the Attic ἐντρέπομαι.

185 ὁ πολὺς]=ὁ πλείων. Soph. *Ant.* 672, τῶν δ' ὀρθουμένων | σώζει

τὰ πολλὰ σώμαθ' ἢ πειθαρχία: Herod. I. 75, ὁ πολλὸς λόγος, the prevalent report.

186 ἀνέλπιστος.] Not 'amid unfulfilled hopes' (Schneidewin), but 'without hopes.' Electra had long been *expectant*; but hitherto she had had no grounds for being *sanguine*.

187 τοκέων.] Agamemnon was dead: Clytaemnestra lived indeed, but was a μήτηρ ἀμήτωρ; v. 1154.

189 ἔποικος.] 'Alien.'—ἐποικος, the emigrant with respect to his new home: ἀποικος, with respect to his old home: Arnold *ad* Thuc. II. 27. The contemptuous sense of the term is illustrated by the position of the μέτοικοι at Athens: τοὺς γὰρ μετοίκους ἀχυρὰ τῶν ἀστῶν λέγω, Ar. *Ach.* 508. They could not acquire landed property: they paid the μετοίκιον, and were equally liable to the λειτουργίαι and εἰσφοραί. If such was the condition of the *resident* alien, μέτοικος, it is intelligible that ἐποικος, a *newly-arrived* alien, should have been a term of reproach. Cf. *Il.* XVI. 59, ὥσε' τιν' ἀτίμητον μετανάστην.

192 ἀμφίσταμαι.] In strictness, the parallelism of the clauses with μὲν and δέ required ἀμφισταμένη. The finite verb is substituted by a sort of anacolouthon. Cf. Soph. *Ant.* 810, ἀλλὰ μ' ὁ παγκοίτας Δῖδας



στροφή γ'.

ΧΟΡΟΣ

οἶκτρά μὲν νόστοις αὐδὰ,  
οἶκτρά δ' ἐν κοίταις πατρώαις  
ὅτε οἱ παγχάλκων ἀνταῖα  
γενύων ὠρμάθη πλαγὰ.  
δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,  
δεινὰν δεινῶς προφυτεύσαντες  
μορφὰν, εἴτ' οὖν θεὸς εἶτε βροτῶν

195

ζῶσαν ἄγει... οὐθ' ὑμεναίων | ἔγκλη-  
ρον, οὐτ' ἐπινύμφειός πῶ με τις ὕμ-  
νος | ὕμνησεν.

193—212. Metres of the third strophe:—

Vv. 194, 195, 197, 198, 199, 201, 203, 206. Anapaestic dimeters.

Vv. 193, 196. Do., catalectic.—204. Single anapaestic metre.

V. 202. τοὺς ἔμῃς ἰδὲ πᾶτῆρ, a variety of dochmiac. The normal dochmiac is — — — — (Dind. *Metr.* p. 100).

Vv. 207, 8. αἶ τῶν | ἔμον εἰλον βῆ | ον||, προδῶτον | αἶ μ ἄπ. ὦλεσ|αν||, a pair of trochaic dimeters catal.

V. 209. οἷς θῆδς | ὁ μέγας | ὀλύμπ | ῖος, iambic dimeter.—V. 210, the same.

V. 211. Dactylic tetrameter.

V. 212. τοῖαδ' ἄν' ὕσαντ' | ἔς ἔργα, iamb. dimeter catal.

193 οἶκτρά μὲν ... πατρώαις.] 'There was a voice of wailing at the Return, and a voice of wailing when your father lay at table.' (1) ἡ ἐν νόστοις αὐδή—the presages of impending evil which were in the mouth of the people when their king came home to the wife who had notoriously betrayed him. Especially, the οἶκτρά αὐδή, the prophetic lament of Cassandra (Aesch. *Ag.* 1039—1148), ὅσοιτοί, πόποι, δᾶ... ἰὼ πόνοι πόνοι πόλεος ὀλομένης τὸ πᾶν.—(2) ἡ ἐν κοίταις αὐδή—the cry of the dying Agamemnon (Aesch. *Ag.* 1343, ὥμοι πέπληγμαι καιρίαν πληγὴν ἔσω)—slain, acc. to Aesch. in the bath (περῶν

λουτρά, *Eum.* 603), acc. to Sophocles, at a banquet (δείπνων, v. 203).

νόστοις.] The return from Troy. The plur. was familiar in this sense, as more than one poem of the epic cycle was entitled *Νόστοι*, 'Passages in the Return.' The most famous—that by Agias of Troezen (flor. circ. 740 B.C.)—narrated the sin of Ajax against Pallas—the return of Agamemnon—his murder—and the vengeance of Orestes.

197 ἔρος.] Aeschylus, by the plan of his trilogy, was forced to create a certain sympathy with Clytaemnestra. In Aeschylus, therefore, she is the mother stung to madness by the immolation of her daughter: e.g. *Ag.* 1390. But Sophocles seeks to concentrate our pity on Agamemnon. He therefore gives less prominence to the death of Iphigeneia, and degrades Clytaemnestra to her Homeric place,—that of accomplice to her paramour. (*Od.* iv. 92.)

198 δεινὰν, κ.τ.λ.] 'When, in ghastly union, they had bodied forth a ghastly shape.' μορφὰν—the crime itself, imagined for an instant as an embodied horror, reflecting the lineaments of the guile and passion which had conceived it. Cf. Thuc. iii. 81, πᾶσά τε ἰδέα κατέστη θανάτου: Virg. *Geo.* iv. 506, *Tam multae scelerum facies*: Tac. *H.* iii. 28, *varia per-euntium forma et omni imagine mortium*.

199 εἴτ' οὖν.] (1) εἴτ' οὖν θεὸς εἶτε βροτός:—οὖν refers to the question

ἦν ὁ ταῦτα πράσσων.

200

## ΗΛΕΚΤΡΑ

ὦ πασᾶν κείνα πλέον ἄμέρα

ἐλθοῦς' ἐχθίστα δὴ μοι·

ὦ νύξ, ὦ δεῖπνων ἀρρήτων

ἐκπαγλ' ἄχθη·

τοὺς ἐμὸς ἴδε πατὴρ

205

θανάτους αἰκεῖς διδύμαιν χειροῖν,

αἰ τὸν ἐμὸν εἶλον βίον πρόδοτον, αἶ μ' ἀπώλεσαν·

οἷς θεὸς ὁ μέγας Ὀλύμπιος

ποινίμα πάθεα παθεῖν πόροι,

210

μηδέ ποτ' ἀγλαΐας ἀποναίατο

τοιᾶδ' ἀνύσαντες ἔργα.

ἀντιστροφή γ'.

## ΧΟΡΟΣ

φράζου μὴ πόρσω φωνεῖν.

οὐ γνῶμαν ἴσχεις ἐξ οἷων

at large, and places the alternatives on a par: 'Whatever be the truth about the matter—whether it was a god or a mortal.' (2) εἴτε θεὸς εἴτ' οὖν βροτός:—οὖν introduces the second alternative with a shade of fretful despondency, as a last guess: 'Whether it was a god, or possibly—I cannot pretend to say—a mortal.'

βροτῶν.] For genit., cf. Thuc. i. 65, καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι: Plat. Rep. p. 424 C, καὶ ἐμὲ θὲς τῶν πεπεισμένων: Madv. Synt. § 51 c.

202 ἐχθίστα δὴ.] For δὴ with superl., cf. Thuc. i. 50, ναυμαχία γὰρ αὕτη...μεγίστη δὴ τῶν πρὸ ἐ-αυτῆς ἐγένετο: or with πᾶς, &c., Soph. Ai. 992, ὦ τῶν ἀπάντων δὴ θεαμάτων ἐμοὶ | ἄλγιστον: with πολλός, v. 520.

205 ἴδε] = ἔπαθε: cf. Eur. Bacch. 357, ὅπως...θάνῃ, πικρὰν βάκχευσιν ἐν Θήβαις ἰδῶν.

206 θανάτους.] For plur., cf. Aesch. Ag. 1311, θανῶν ἄλλων | ποι-

νὰς θανάτων ἐπικραίνει, another (his own) violent death (Paley *ad loc.*): Aesch. Cho. 47, θανάτοισιν (of Agam.'s murder): Soph. O. T. 496, ἀδήλων θανάτων (of the mysterious murder of Laius).

διδύμαιν χειροῖν.] Two right-hands. Cf. v. 97, μήτηρ δ' ἡμῇ χῶ κοινολεχῆς Αἰγισθος...σχίζουσι κάρα φονίῳ πελέκει.

207 πρόδοτον.] *i.e.* betrayed to misery: not, 'deserted,' ἔρημον.

210 ποῖνιμα...πόροι.] Observe the bitter alliteration.

211 ἀποναίατο.] In the Ionic dialect, the 3rd pers. plur. of the perf. and plup. indic. pass., and of the optat. mood midd. and pass., changes *ν* before -ται and -το into *αι*: *e.g.* κέκλινται, κεκλίται: τύπτοντο, τυπτοίατο. If *α* precedes -νται or -ντο, the Ionians change it into *ε*: *e.g.* ἴστανται, ἰστέαται: ἴσταντο, ἰστέατο.

214 ἐξ οἷων.] 'By what means?' *i.e.* by these stormy lamentations. The Scholiast wrongly ἐξ οἷων ἀγα-

τὰ παρόντ' οἰκείας εἰς ἄτας

215

ἐμπίπτεις οὕτως αἰκῶς;

πολὺ γάρ τι κακῶν ὑπερεκθήσω,

σῆ δυσθύμῳ τίκτους' αἰὲ

ψυχῇ πολέμους· τὰ δὲ τοῖς δυνατοῖς

οὐκ ἐριστὰ πλάθειν.

220

## ΗΛΕΚΤΡΑ

δεινοῖς ἠναγκάσθην, δεινοῖς·

ἔξοιδ', οὐ λάθει μ' ὀργά.

ἀλλ' ἐν γὰρ δεινοῖς οὐ σχήσω

ταύτας ἄτας,

ὄφρα με βίος ἔχῃ.

225

τίνι γάρ ποτ' ἂν, ὦ φίλῃα γενέθλα,

πρόσφορον ἀκούσαιμ' ἔπος, τίνι φρονοῦντι καίρια;

ἄνετέ μ', ἄνετε, παράγορ' οἱ.

τάδε γὰρ ἅλута κεκλήσεται·

230

σὼν εἰς τὸ ἀνιαρὸν ἐλήλυθας: whence Schneidewin suggests ἐξ οἴων | ἀγαθῶν οἷας εἰς ἄτας, proposing, for the metre, to omit σοί (which he reads for οἱ) in strophe v. 195. But the Chorus do not speak of a violent change—ἐξ ἀγαθῶν εἰς ἄτας—in Electra's fortunes: those fortunes had at no time been bright. They speak rather of the ἄται devised for her by others as aggravated by the ἄται which she brought upon herself.

215 οἰκείας.] 'Of thy own making;' so *Ai.* 260, οἰκεῖα πάθη, 'self-inflicted woes.' Your imprecations of vengeance on the murderers (vv. 209—212: 110—116) do harm to no one but yourself: they merely provoke Clyt. and Aeg. to treat you worse than ever.

219 τὰ δέ.] But such things (πόλεμοι, open wars) ought not to be waged (οὐκ ἐριστὰ) with the powerful, ὥστε πλάθειν, so as to come into conflict (with them): 'but such strife should not be pushed to a conflict with the strong.'

220 πλάθειν.] Cf. Pind. *N. x.* 135,

χαλεπὰ δ' ἔρις ἀνθρώποις ὁμιλεῖν κρεσσόνων· a strife with the stronger is hard for men, if they engage in it.

222 ὀργά.] ἦν ὀργίζομαι, Schneidewin.

223 ἀλλ' ἐν γὰρ δεινοῖς.] Brunck, ἀλλ', ἐν γὰρ δεινοῖς (εἰμὶ,) οὐ σχήσω. But ἀλλὰ γάρ = *et enim*, an irregular phrase: Eur. *Phoen.* 1307, ἀλλὰ γὰρ Κρέοντα λεύσω..., παύσω τοὺς παρ-εστῶτας γόους.

226 τίνι γάρ.] 'Else (*i.e.* if I ceased to mourn) in whose sight could I enjoy a seemly fame?'—For dat. cf. *Ar. Av.* 445, ὄρνυ' ἐπὶ τούτοις, πᾶσι νικᾶν τοῖς κριταῖς | καὶ τοῖς θεαταῖς πᾶσι: Soph. *Ant.* 904, καίτοι σ' ἐγὼ τλῆμσα, τοῖς φρονοῦσιν, εὔ.

230 ἅλута κεκλήσεται.] 'Shall be numbered with the cureless.' Elendt, s.v. καλεῖσθαι: 'Est ubi gravior paullo circumlocutio verbi substantivi videtur.' It is always *gravior paullo*, meaning 1. to bear a name to which a certain prestige attaches: v. 365: νῦν δ' ἐξὸν πατρὸς | πάντων ἀρίστον παῖδα κεκλήσθαι, καλοῦ | τῆς μητρός: 2. to be ranked permanent-

οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι  
ἀνάρριθμος ὧδε θρήνων.

ἐπωδός.

ΧΟΡΟΣ

ἀλλ' οὖν εὐνοία γ' αὐδῶ,  
μάτηρ ὥσει τις πιστὰ,  
μὴ τίκτειν σ' ἄταν ἄταις.

235

ΗΛΕΚΤΡΑ

καὶ τί μέτρον κακότητος ἔφν; φέρε,  
πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν;

ly in some particular class or category: Aesch. *Cho.* 1026, πῦρός τε φέγγος ἄφθιτον κεκλημένον.

232 θρήνων.] Genitive depending on ἀριθμός in ἀνάρριθμος: cf. v. 36, note, Madv. *Synt.* 63. 1.

233—250. These verses form the ἐπωδός,—the sequel, in a lyric passage, to the regular ᾠδή of strophe and antistrophe. The term is not Aristotle's, but is from Dion. Halicarn., *Περὶ συνθέσεως ὀνομάτων*, ch. XIX.: ἐν πάσαις δεῖ ταῖς στροφαῖς τε καὶ ἀντιστροφαῖς τὰς αὐτὰς ἀγωγὰς ('measures,' Plat. *Rep.* p. 400 C), φυλάττειν—περὶ δὲ τὰς καλουμένας ἐπωδοὺς ἀμφοτέρα (μέλος and ῥυθμός) κινεῖν ταῦτ' ἔξεστι.

Metres of the epode:—

Vv. 233—235. Anapaestic dimeters catal.

Vv. 236, 237. Dactylic tetrameters.

Vv. 238—242. Anapaestic dimeters acatal.

V. 243. ὀξύτων | γῶν | choriambus, iambus: a dochmiac verse. See note to v. 193 on metre of v. 205.

V. 244. εἰ γὰρ ὃ μὲν | θᾶνῶν || γὰρ τε καὶ οὐδ' ἐν ᾧ || a pair of dochmiac verses.

V. 245. κεῖσεται τᾶλ' αἶσ | trochaic penthemimer.—V. 246, the same.

V. 247. δῶσοῦσ' | ἀντιφόνους | δίκας | spondee, choriambus, trochee:

a glyconic verse: cf. note to v. 121 on metre of vv. 121—123.

V. 249. ἔρροῖ τ | ἄν αἰδ' ὡς, iambic penthemimer.

V. 250. ἀπάντων τ εὐ|σέβει| ἄ θνατῶν | epitritus, iambus, bacchius, an 'antispastic' verse: cf. note to v. 121 on metre of v. 127.

235 ἄταις.] The dat. depends on the notion of 'adding' (προστιθέναι) involved in τίκτειν. This is the true reason why, *here*, the simple dat. seems to stand for the dat. with πρὸς. In Eur. *Phoen.* 1496, φόνω φόνος Οἰδιπόδα δόμον ὤλεσεν, φόνω does not stand, as has been said, for πρὸς φόνω, but is the dative of the instrument or means.

236 καὶ τί μέτρον.] And (supposing my grief is immoderate) is not my wretchedness without measure? Soph. is very fond of this καί: e.g. *Phil.* 1247, NE. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε. OD. καὶ πῶς δίκαιον...; *Al.* 460, πότερα πρὸς οἶκους... περῶ; καὶ ποῖον ὄμμα πατρὶ δηλώσω φανείς;

φέρει.] Without εἰπέ: cf. Ar. *Ach.* 541, φέρ', εἰ Λακεδαιμονίων τις, κ.τ.λ. ...καθησθ' ἂν ἐν δόμοισιν;

237 ἐπὶ τοῖς φθιμένοις.] In the case of the dead. By τοῖς φθιμ. Electra further explains τί μέτρ. κακόν. ἔφν; A *life* has been taken: that wrong is ἀμετρον, for it can

ἐν τίνι τοῦτ' ἔβλαστ' ἀνθρώπων ;

μήτ' εἶην ἔντιμος τούτοις,

μήτ', εἴ τω πρόσκειμαι χρηστῷ,

240

ξυνναίειμ' εὐκηλος, γονέων

ἐκτίμους ἴσχουσα πτέρυγας

ὀξυτόνων γόνων.

εἰ γὰρ ὁ μὲν θανὼν γὰρ τε καὶ οὐδὲν ὦν

κείσεται τάλας,

245

οἱ δὲ μὴ πάλιν

never be repaired. In such a case, there can be no definite period of mourning,—no stated interval after which the grief may be laid aside and forgotten. The relative of the slain can only mourn indefinitely (*ἀνδριμνος θρήνων*, v. 232), until the time shall come for settling the account.

240 *εἴ τω πρόσκειμαι χρηστῷ.*] 'When my lot is cast in pleasant places.' So v. 1040: *ᾧ σὺ πρόσκεισαι κακῷ*. Us., *πρόσκειται χρηστόν τι ἐμοί*: e.g. Eur. *Rhes*. 162, *παντὶ γὰρ προσκείμενον* | *κέρδος πρὸς ἔργῳ*. Cf. Soph. *Trach.* 462, *ἥδε τ' οὐδ' ἄν εἰ* | *κάρτ' ἐντακείη τῷ φιλεῖν*, 'not even if she were absorbed by love:'—instead of the more usual constr. in Soph. *El.* 1311, *μίσός τε γὰρ παλαιὸν ἐντέτῃκέ μοι*.

241 *γονέων.*] i.e. *πατρός*. Cf. Eur. *Hec.* 403, *χάλα τοκεῦσιν εἰκότως θυμουμένοις*, i.e. *μητρί*: Aesch. *Ch.* 47, *δνόφοι καλύπτουσιν δόμους* | *δεσποτᾶν θανάτοισιν*, i.e. 'Ἀγαμέμνονος. For the gen. depending on *τιμῇ* in *ἐκτιμος* ('restrained from showing the honour of, i.e. due to, parents') cf. v. 36, *note*.

242 *ἐκτίμους.*] proleptic. Cf. *κινεῖ σαφῇ*, v. 18, *note*.

244 *γᾶ*] = *ἐν γᾶ*: cf. v. 174, *οὐρανῷ*, *note*: v. 747, *πέδῳ*: Soph. *O.T.* 1266, *ἐπεὶ δὲ γῆ* | *ἔκειτο τλήμων*.—Dindorf, Brunck, and others read *γᾶ*, nom., 'mere dust:' and Ellendt says (s. v. *γῆ*): '*Semel de cineribus mortui dictum exstat, γᾶ τε*

*καὶ οὐδὲν ὦν.*' But it is difficult to believe that *γῆ* could stand for *σποδός*.

*γᾶ τε καὶ οὐδὲν ὦν.*] 'Both buried and extinct.' Agam. was buried; but according to Greek ideas he was by no means extinct. See Aesch. *Cho.* 346—352. He moves 'dear, in that other world, to his comrades who died nobler deaths, looming in the shades an august and royal form (*σεμνότημος ἀνάκτωρ*), in attendance on the greatest kings of that dark realm; for upon earth he was a king.' Compare Soph. *El.* 839: 'And now, beneath the earth, *πάμπυχος ἀνάσσει*, he rules in plenitude of force.' In the *Choephorae*, Orestes and Electra invoke at length (470—500) the aid of this potent spirit. They remind the dead that by his aiding them men shall know him to be a living energy—*οὕτω γὰρ οὐ τέθνηκας οὐδὲ περ θανών*, *Cho.* 495. Cf. v. 1419 of this play. Here, Electra means that to abandon grief would be to act as if the dead were buried and extinct. Rather must she remember that his living spirit constantly yearns to be avenged, and must hold herself continually prepared to act in sympathy with that wish.

*οὐδὲν.*] *μηδὲν* might have been expected to follow *εἰ*. But the words *οὐδὲν-ὦν* coalesce into the single notion of *ἀπολωλώς*. Cf. *Il.* XXIV. 296, *εἰ δέ τοι οὐ-δώσει*: Lys. 13. 72, *εἰ μὲν οὖν οὐ-πολλοὶ ἦσαν*.

246 *πάλιν.*] Cf. v. 371, *note*.



δώσουσ' ἀντιφόνους δίκας,  
ἔρροι τ' ἂν αἰδῶς  
ἀπάντων τ' εὐσέβεια θνατῶν.

250

## ΧΟΡΟΣ

ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπεύδουσ' ἅμα  
καὶ τοῦμὸν αὐτῆς ἦλθον· εἰ δὲ μὴ καλῶς  
λέγω, σὺ νίκα· σοὶ γὰρ ἐψόμεσθ' ἅμα.

## ΗΛΕΚΤΡΑ

αἰσχύνομαι μὲν, ὦ γυναῖκες, εἰ δοκῶ  
πολλοῖσι θρήνοις δυσφορεῖν ὑμῖν ἄγαν.  
ἀλλ' ἢ βία γὰρ ταῦτ' ἀναγκάζει με δρᾶν,  
σύγγνωτε. πῶς γὰρ, ἥτις εὐγενὴς γυνή,  
πατρῷ ὀρώσα πῆματ' οὐ δρώη τάδ' ἂν,  
ἀγὼ κατ' ἡμαρ καὶ κατ' εὐφρόνην αἰεὶ

255

249 ἔρροι τ' ἂν αἰδῶς]= ἔρροι ἂν αἰδῶς τε. Cf. Thuc. IV. 10, ἦν ἐθέλω-  
μὲν τε μῆναι καὶ μὴ...καταπροδοῦναι.

250 ἀπάντων τ' εὐσέβεια.] For ἀπάντ. θνατ. αἰδῶς τε εὐσέβειά τε. Cf. v. 106, *note*.

251—471. This passage forms the ἐπεισόδιον πρῶτον. See Arist. *Poet.* 12. 25, ἐπεισόδιον δὲ μέρος ὅλον τραγωδίας τὸ μεταξὺ ὄλων χορικῶν μελῶν: 'an episode is all that part of a tragedy which comes between whole choric songs.' There are in this play three ἐπεισόδια, separated by three στάσιμα μέλη: (1) πρῶτον, 251—471: στάσιμον πρῶτον, 472—515: (2) δεύτερον, 516—1057: στάσιμον δεύτερον, 1058—1097: (3) τρίτον, 1098—1383: στάσιμον τρίτον, 1384—1397.

251—327. *Chor.* We came in your best interests, which are to us as our own: but you know what is best. *El.* I am ashamed, my friends, if I seem too impatient of my woes: but remember what they are—to live subject, in my father's house, to my father's murderers—to bear the taunts of an unnatural mother, and of the man who usurps my father's

place—to wait for Orestes, and to wait in vain. *Chor.* Is Aegisthus at home now? *El.* No, absent in the country. *Chor.* Then is it safe for us to speak with you; what tidings of your brother? *El.* Only promises. *Chor.* Take courage: he is true-hearted; he will redeem them. [Enter CHRYSOTHEMIS, v. 328.]

252 καὶ τοῦμὸν αὐτῆς.] *i.e.* Your interests are mine: your welfare is as dear to me as my own.

253 νίκα.] Prevail: of victory in discussion, Soph. *Ai.* 1353, παῦσαι κρατεῖς τοι τῶν φίλων νικῶμενος, in being overruled by friends.

255 πολλοῖσι θρήνοις.] 'By reason of my many dirges.' For dative cf. γήρα, v. 42, *note*.

258 πατρῷα πῆματ'.] 'The woes of her father's house.' πατρῷα, connected with the father, and inherited by the children: Soph. *O. C.* 1196, πατρῷα καὶ μητρῷα πῆμαθ' ἀπαθες (said to Oedipus) 'the woes connected with father and mother that you suffered': Soph. *Ant.* 856, πατρῶν δ' ἐκτίνεις τιν' ἄθλον, 'a trial somehow entailed upon you by your father.'

- θάλλοντα μᾶλλον ἢ καταφθίνονθ' ὁρῶ; 260  
 ἦ πρῶτα μὲν τὰ μητρὸς ἢ μ' ἐγείνατο  
 ἔχθιστα συμβέβηκεν· εἶτα δώμασιν  
 ἐν τοῖς ἐμαυτῆς τοῖς φοινεύσι τοῦ πατρὸς  
 ξύνειμι καὶ τῶνδ' ἄρχομαι καὶ τῶνδ' ἐμοὶ  
 λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει. 265  
 ἔπειτα ποίας ἡμέρας δοκεῖς μ' ἄγειν,  
 ὅταν θρόνοις Αἰγισθον ἐνθακοῦντ' ἴδω  
 τοῖσιν πατρώοις, εἰσίδω δ' ἐσθήματα  
 φοροῦντ' ἐκείνῳ ταῦτά, καὶ παρεστίους  
 σπείδοντα λοιβὰς ἐνθ' ἐκείνου ὦλεσεν, 270

260 θάλλοντα.] Cf. Soph. *Phil.* 259, ἡ δ' ἐμὴ νόσος | αἰὲ τέθληε κάπλ μείζον ἔρχεται.

261 πρῶτα.] The series is πρῶτα: εἶτα, v. 262: ἔπειτα, v. 266: τελευταῖαν (ὑβριν) v. 271.

262 συμβέβηκεν.] She who φύσει was φιλότατη (as a near relation) has become, κατὰ συμβεβηκός (by the force of circumstances, Arist. *Eth.* IV. III. 10. 5), ἐχθίστη.

264 καὶ τῶνδ' ἄρχομαι.] ἐκ for ὑπὸ of the agent is Ionic: cf. *Il.* II. 669, ἐφίληθεν | ἐκ Διός: Herod. III. 62, προδεύσθαι ἐκ Περσέως: VII. 95, προσετέτακτο ἐκ βασιλέως. Rare in Attic: Xen. *Hellen.* III. 96, Δημαράτῳ ἢ χώρα δῶρον ἐκ βασιλέως ἐδόθη. Cf. v. 1411. It denotes less direct and active causation than ὑπὸ. Thus in three of the four passages quoted it is used of kings:—of Zeus, whose favour falls on men from his distant heaven,—of the μέγας βασιλεύς who gave the order,—and of the μέγας βασιλεύς who made the grant.

265 λαβεῖν.] πέλει is not elsewhere found with the infin. (as ἐκπέλει is in Soph. *Ant.* 478). Compare, for the omission before λαβεῖν of the article prefixed to τητᾶσθαι, Eur. *Her.* 476, γυναικὶ γὰρ σιγῇ τε καὶ τὸ σωφρονεῖν | κάλλιστον: Soph. *O. C.* 782, λόγῳ μὲν ἐσθλὰ τοῖσι δ' ἔργοισιν κακά.

266 ἔπειτα.] Here = 'thirdly.' It

forms a strong antithesis to πρῶτον, and so = 'secondly,' when two things—an earlier and a later—are broadly opposed: e.g. Eur. *I. T.* 1263, τὰ τε πρῶτα τὰ τ' ἔπειτα ὕσα τε ἐμελλε τυχεῖν. But in a long enumeration there is room for some finer shading between the strongly marked πρῶτον and the strongly marked ἔπειτα: and so here εἶτα (v. 262) comes between them.

267 ἴδω.] ἴδω—εἰσίδω, v. 268—ἴδω, v. 271. Schneidewin compares Soph. *Ant.* 898, φίλῃ μὲν ἦξεν πατρὶ προσηφιλῆς δὲ σοί, | μήτερ, φίλῃ δὲ σοί, κασίγνητον κάρα.

269 παρεστίους.] At the altar of Zeus Ἐρκεῖος, which stood under the open sky in the centre of the interior court (cf. Iuppiter Penetralis): *Od.* XXII. 334, ἡ ἐκὸς μεγάροιο Διὸς μέγαλον ποτὶ βωμόν | Ἐρκεῖον ἵζοιτο: Aesch. *Ag.* 1353, ἐστίας μεσομφάλου | ἐσθηκεν ἡδὴ μῆλα: Virg. *Aen.* II. 512, *Aedibus in mediis nudoque sub aetheris axe Ingens ara fuit.*

270 ἐνθ' ἐκείνου ὦλεσεν.] Agamemnon was slain at a banquet (δείπνων, v. 203), and as he lay at table (ἐρκοίταις, v. 194). The word ἐνθα therefore indicates, not the altar specially, but the domestic precincts generally, as contrasted with that outer court before the palace which formed the stage. Cf. vv. 1492—1498 (Orestes commands Aegisthus to precede him into the house): AI

ἴδω δὲ τούτων τὴν τελευταίαν ὕβριν,  
 τὸν αὐτοέντην ἡμῖν ἐν κοίτῃ πατρὸς  
 ξὺν τῇ ταλαίνῃ μητρὶ, μητέρ' εἰ χρεὼν  
 ταύτην προσανδᾶν τῷδε συγκοιμωμένην·  
 ἢ δ' ὧδε τλήμων ὥστε τῷ μιάστορι  
 ξύνεστ', Ἐρινὺν οὐτὶν' ἐκφοβουμένην  
 ἀλλ' ὥσπερ ἐγγελῶσα τοῖς ποιουμένοις  
 εὐροῦσ' ἐκείνην ἡμέραν ἐν ᾗ τότε  
 πατέρα τὸν ἄμὸν ἐκ δόλου κατέκτανεν,  
 ταύτῃ χοροὺς ἴστησι καὶ μηλοσφαγεῖ  
 θεοῖσιν ἔμμην' ἱρὰ τοῖς σωτηρίοις.

275

280

τί δ' ἐς δόμους ἄγεις με; πῶς, τόδ' εἰ  
 καλὸν | ἔργον, σκότου δέ; why can-  
 not you kill me here in *front* of the  
 house? Orestes answers: χάρει ἐν-  
 θαπερ κατέκτανες πατέρα τὸν ἄμὸν.  
 Aegisthus:—‘Must this house wit-  
 ness all the woes of the Pelopidae?’

272 τὸν αὐτοέντην.] The author  
 of a *kinsman's* death. Aegisthus,  
 son of Thyestes, was the first cousin  
 of Ἀτρεΐδης Ἀγαμέμνων. For this αὐ-  
 το-, cf. Soph. *Ai.* 840, αὐτοσφαγεῖς |  
 πρὸς τῶν φιλίστων ἐκγόνων; Aesch.  
*Ag.* 1059, αὐτόφωνα κακά; Aesch.  
*Eum.* 321, αὐτουργλαί μάταιοι. But  
 in Herod. I. 117 ὁ αὐθέντης is  
 merely opposed to ὁ κελεύων ἀπο-  
 κτεῖναι.

ἡμῖν.] Expressing horror and in-  
 dignation: Dem. *Philip.* I. p. 46,  
 μή μοι μυρίους μηδὲ δισμυρίους ξένους  
 μηδὲ τὰς ἐπιστολιμαίους ταύτας δυνά-  
 μεις: Ar. *Vesp.* 1179, μή μοι γεμύθους.

275 τλήμων.] ‘Abandoned.’ Be-  
 tween the old epic sense of τλήμων,  
*patient, much-enduring*, and the later  
 sense, *suffering, unhappy*, an inter-  
 mediate usage may be noted. The  
 Tragedians sometimes apply τλήμων  
 to reckless depravity. In such cases  
 the word has a mixed sense, tinged  
 both by its ancient and by its later  
 tone. It combines the notion of  
*hardihood—bold guilt—with the no-*  
*tion of misery—wretched guilt.* Cf.  
 σχέτλιος.

277 ἐγγελῶσα τοῖς ποιουμένοις.]

‘As if exulting in her conduct.’  
 ἐγγελᾶν τινί usually = to laugh *at* (a  
 person): here ἐγγελᾶν τινί = to laugh  
*in* a thing—to exult in it. For this  
 ἐν, cf. Luc. *de Saltat.* 2, ἐσθῆσι μα-  
 λακαῖς καὶ ᾄσμασιν ἀκολάστοις ἐνα-  
 βρυνόμενος: Diod. Sic. 19. 71, ταῖς  
 ἡδοναῖς ἐνερτύφησεν (but Eur. *Cycl.*  
 588, ἐντροφᾶς πεπωκότι; ‘can you  
 tease a drunken man?’—like ἐγ-  
 γελᾶν).

278 εὐροῦσα.] She took some  
 pains about it.

τότε.] *olim*, erst: Eur. *I. A.* 46,  
 σῆ γὰρ μ' ἀλόχῳ τότε Τυνδάρειω |  
 πέμπει φερνὴν: Plat. *Theat.* p. 157  
 A, ὁ δὲ καὶ τότε ἐλέγομεν: Soph. *El.*  
 907, καὶ νῦν θ' ὁμοίως καὶ τότε = νῦν  
 τε καὶ πάλαι.

280 χοροὺς ἴστησι.] χορὸν ἱστά-  
 ναι can be said of the instituter of  
 the festival, or of the harper that  
 sets the dance going, Ar. *Av.* 217,  
 ὁ χρυσοκόμας Φοῖβος...τοῖς σοῖς ἐλέ-  
 γοις ἀντιψάλλων...θεῶν ἴστησι χο-  
 ροὺς: or of the dancers themselves,  
 Ar. *Nub.* 272, ἱερὸν χορὸν ἵστατε  
 Νύμφαις. For the custom, cf. Aesch.  
*Ag.* 23, φῶς πιφαύσκων καὶ χορῶν  
 κατὰστασιν (otherwise χοροστασίαν).

281 ἔμμην.] *Monthly.*—ἔμμημος  
 has two senses: (1) ‘recurring once  
 a month’ (the meaning here): (2)  
 ‘lasting a month’—the more usual  
 sense. On ἔμμηνα ἱρά, Schneidewiñ  
 alludes to the terms νοιμηνιασταί,  
 εἰκαδισταί, τετραδισταί. The word

ἐγὼ δ' ὀρώσ' ἢ δύσμορος κατὰ στέγας  
κλαίω, τέτηκα, κάπικωκύω πατρὸς  
τὴν δυστάλαιναν δαῖτ' ἐπωνομασμένην  
αὐτὴν πρὸς αὐτήν· οὐδὲ γὰρ κλαῦσαι πάρα  
τοσούνδ' ὅσον μοι θυμὸς ἡδονὴν φέρει.

285

*τετραδισταί* occurs in a fragment of the *Χορηγίς* of Alexis (no. 1 in Meineke *frag. com.* p. 574 ed. Bothe), to denote a club who met to dine on the 4th of each month. *Νομηνιασταί* (Lysias, *frag.* 31) has a corresponding sense. The Epicureans kept the 20th day of the month,—on which, in Gamelion 270 B. C., Epicurus died,—as a festival in his honour: Athenaeus p. 298 D.

*σωτηρίοις.*] Voyagers arriving at the Peiraeus gave thanks in the *Δισωτήριον* there to *Ζεὺς Σωτήρ*, the god of seafarers especially (Donalds. *ad* Pind. *O.* VIII. 20). In Aesch. *Ag.* 237, *τριτόσπονδος αἰών* is the happy life for which a third libation has been poured to *Ζεὺς Σωτήρ*, after the libations (1) to Zeus and Hera, (2) to the heroes. Apollo, too, was *σωτήριος* in his character of *Ἀποτρόπαιος*: but probably Clytemnestra would not express her acknowledgments to *him*.

283 *τέτηκα.*] The perfect, denoting a state of things which has set in, may be joined with the pres.; cf. *Il.* I. 37, *κλυθί μεν, Ἀργυρότοξ', δε Χρύσην ἀμφιβέβηκας... Τενέδοιό τε ἴφι ἀνάσσεις.*

284 *δαῖτα.*] *daís*, which refers to *ἱρά*, v. 281, was the feast which followed the sacrifice: cf. *Il.* I. 456—467, where, the *μηροί* of the victim having been offered, the sacrificers feast on what remains:—*αὐτὰρ ἐπεὶ παύσαντο πόνου (the sacrifice) τετύκοντό τε δαῖτα, | δαίνυντ'.* (Zeus, from a *god's* point of view, calls the *sacrifice* *daís*, *Il.* XXIV. 69, οὐ γὰρ μοι ποτε βωμὸς ἐδέετο δαιτὸς εἵσης.) The *daís* was appropriate as commemorating the *δεῖπνον* (v. 203) at which Agam. was killed.

*ἐπωνομασμένην.*] ‘τὰ Ἀγαμεμνόν-

*νεια ἄγομεν,* Clytemnestra may have said, *ἐγγελῶσα* (v. 277). Cf. Eustathius, *παρεκβολαὶ εἰς τὴν Ὀδυσσεΐαν* (circ. 1180 A.D., but a compilation from older commentaries), p. 1507, 62, *δαῖς Ἀγαμεμνόνειος ἐπὶ τῶν ἐπ' ἀλέθρῳ εὐχουμένων*, ‘a proverb regarding those who are feasted that they may be slain.’ For *ἐπωνομασμ.*, cf. Eur. *H. F.* 1328 (Theseus to Hercules), *πανταχοῦ δέ μοι χθονὸς | τεμένη δέδασται· ταῦτ' ἐπωνομασμένα | σέθεν ... κεκλήσεται*,—referring to the *Ἱράκλεια* of Greece generally.

285 *αὐτήν*] = *ἐμαντήν*. Pors. *ad* Eur. *Or.* 626 (*ἔασον· ἐν ἐμαντῷ, κ.τ.λ.*), ‘ἐν ἐαντῷ,’ Aug. 1, quod multis exornari poterat; hoc enim pronomen omnium personarum commune est.’ By Blomfield this usage was expelled from Aesch. as a ‘recentior Atticismus:’ but the following instances in Aesch. and Soph. bear examination: (1) *αὐτοῦ*, &c. = *ἐμαντοῦ*, &c. in Aesch. *Cho.* 213 (in *Cho.* 1002, Hermann’s *νῦν αὐτὸν ἀλνώ*, should be *αὐτὸν ἀλνώ*, i. e. *τὸν φόνον*); *Theb.* 181, *αὐτῶν* = *ἡμῶν αὐτῶν*; Soph. *Ai.* 1132, *O. T.* 138, *El.* 285: (2) *αὐτοῦ*, &c. = *σεαντοῦ*, &c., Aesch. *Ag.* 1110, 1268, 1521: *Cho.* 103: Soph. *O. C.* 929, 1356. The *certain* instances in prose are chiefly of the plural; e.g. Thuc. I. 82, *τὰ αὐτῶν ἅμα ἐκπορίζομεθα*: Plat. *Phaedo*, p. 78 B, *δεῖ ἡμᾶς ἀνέρεσθαι ἐαυτούς*.

286 *ἡδονὴν φέρει.*] Strictly, *affords* pleasure; *θυμὸς*, the inclination being confused with the *indulgence* of the inclination,—as if he had said, *ὅσον δακρυνούσῃ ἐκπλησθῆς ὁ θυμὸς ἡδονὴν φέρει*. For *θυμὸς*, inclination, natural impulse, cf. Herod. VIII. 116, *ἢ ἄλλως σφί θυμὸς ἐγένετο θεήσασθαι τὸν πόλεμον*: ‘or (per-

αὕτη γὰρ ἡ λόγοισι γενναία γυνή  
 φωνοῦσα τοιάδ' ἐξονειδίζει κακά·  
 ὦ δύσθεον μίσημα, σοὶ μόνη πατὴρ  
 τέθνηκεν; ἄλλος δ' οὔτις ἐν πένθει βροτῶν; 290  
 κακῶς ὅλοιο, μηδέ σ' ἐκ γόων ποτὲ  
 τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί.  
 τάδ' ἐξυβρίζει· πλὴν ὅταν κλύῃ τινὸς  
 ἥξοντ' Ὀρέστην· τηνικαῦτα δ' ἐμμανὴς  
 βοᾷ παραστᾶσ', οὐ σύ μοι τῶνδ' αἰτία; 295  
 οὐ σὸν τόδ' ἐστὶ τοῦργον, ἥτις ἐκ χερῶν  
 κλέψας' Ὀρέστην τῶν ἐμῶν ὑπεξέθου;  
 ἀλλ' ἴσθι τοι τίσουσά γ' ἀξίαν δίκην.  
 τοιαῦθ' ὑλακτεῖ, σὺν δ' ἐποτρύνει πέλας  
 ὁ κλεινὸς αὐτῇ ταῦτ' ἀνυμφίος παρῶν, 300  
 ὁ πάντ' ἀναλκὶς οὗτος, ἡ πᾶσα βλάβη,

haps) it was merely a *fancy* that came upon them to see the war.'

287 ἡ λόγοισι γενναία.] Schol. εὐγενὴς (he should have left *γενναία*) λόγοις καὶ οὐ πράξεσιν: noble in *professions*. Cf. Soph. *Ant.* 543, λόγοις ἐγὼ στέργωσαν οὐ στέργω φίλην. Cf. v. 60, *note*. Aeschylus brings out as a characteristic of Clytemnestra a certain vein of discursive and plausible self-glorification. It is conspicuous in her address to Agamemnon (*Ag.* 828—886, οὐκ αἰσχυνοῦμαι τοὺς φιλόνορας τρόπους | λέξαι πρὸς ὑμᾶς): and further displays itself after the murder in her speech to the Argive elders: *Ag.* 1343—1369.

290 τέθνηκεν.] Schol. τέθνηκεν' οὐκ ἀνηρέθη φησὶν (she does not say, 'slain') ἀλλὰ τέθνηκε, τῷ προσχήματι τῆς λέξεως παραλογιζομένη (i. e. 'disguising by an equivocal') τὴν παρανομίαν. For a like piece of adroitness on Electra's part, see v. 348.

ἐν πένθει.] Cf. v. 847, ἀμφὶ τὸν ἐν πένθει. πένθος=*luctus*: Herod. vi. 21, Μιλήσιοι πάντες ἡβηδὸν (from the youth upwards) ἀπεκείραντο τὰς κεφαλὰς καὶ πένθος μέγα προσέθη-

καντο: so also τίθεσθαι and ποιεῖσθαι πένθος.

292 οἱ κάτω θεοί.] You are constantly invoking the *χθονίους* (*Αἰδης*, *Περσεφόνην*, *Ἑρμῆν*, *Ἄραν*, *Ἑρινίαν*, v. 110)—to punish me: rather may those gloomy powers wrap *you* for ever in this sullen despair.

293 τάδε.] For the more usual ταῦτα: cf. Soph. *Phil.* 1045, βαρύς τε καὶ βαρεῖαν ὁ ξένος φάτιν | τήνδ' εἶπε. Here, τάδε stands for ταῦτα metro *non* cogente.—Cf. vv. 441, 514.

297 ὑπεξέθου.] Cf. v. 1350, ὑπεξεπέμφθην. Thuc. i. 89, διεκομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο (from Aegina) παῖδας καὶ γυναῖκας (the return to Athens after Salamis): Thuc. iii. 72, τοὺς πρέσβεις κατέθεντο εἰς Αἴγιαν. Contrast the active ἐκτιθέναι of *exposing* children, Ar. *Nub.* 530.

299 σύν.] Adverb. Soph. *Ai.* 960, γελᾷ δὲ τοῖσδε...σύν τε διπλοῖ βασιλῆς. In Thuc. iii. 72, μὴ ξὺν κακῶς ποιεῖν=μὴ συγκακουργεῖν.

300 αὐτῇ.] Not depending on παρῶν, but a dat. commod.

301 ἡ πᾶσα βλάβη.] 'That utter pest'=ὁ πᾶς βλαβερός ὢν, he that is *utterly* mischievous. Cf. Soph.



ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος.  
 ἐγὼ δ' Ὀρέστην τῶνδε προσμένονσ' αἰὲν  
 παυστηρ' ἐφήξειν ἢ τάλαιν' ἀπόλλυμαι.  
 μέλλων γὰρ αἰὲν δρᾶν τι τὰς οὔσας τέ μου  
 καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν.  
 ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλαι,  
 οὔτ' εὐσεβεῖν πάρεστιν· ἀλλ' ἐν τοι κακοῖς  
 πολλή 'στ' ἀνάγκη κάπιτηδεύειν κακά.

305

## ΧΟΡΟΣ

φέρ' εἰπὲ, πότερον ὄντος Λιγίσθου πέλας  
 λέγεις τὰδ' ἡμῖν, ἢ βεβῶτος ἐκ δόμων;

310

## ΗΛΕΚΤΡΑ

ἦ κάρτα. μὴ δοκεῖ μ' ἂν, εἴπερ ἦν πέλας,  
 θυραῖον οἰχνεῖν· νῦν δ' ἀγροῖσι τυγχάνει.

## ΧΟΡΟΣ

ἦ καὶν ἐγὼ θαρσοῦσα μῦλλον ἐς λόγους

*Phil.* 622, κείνος ἢ πᾶσα βλάβη: *ib.* 927, ὦ πῦρ σὺ καὶ πᾶν δαίμα.

305 αἰέ.] *Pors. Supplem. ad Praef.* p. 15, 'Nescio cur miretur quis quod vocalem in αἰε communem esse statuerim, cum idem fiat in ἰῶμαι, ἱατρός, λίαν, et aliis.'

οὔσας τε καὶ ἀπούσας.] All, good or bad: *Soph. Ant.* 1108, ἔτ', ἔτ' ὁπάρες, | οἷ τ' ὄντες οἷ τ' ἀπόντες: *Plaut. Trin.* II. 2. 83, comedit quod fuit quod non fuit.

307 οὔτε σωφρονεῖν, κ.τ.λ.] In such a case, it is impossible to be either moderate (as all mortals should be), or pious (as a daughter towards her mother).

308 τοι.] Hermann, for τοῖς, which the MSS. had also in *Al.* 776, τοῖσδε τοι λόγοισι. Cf. *Eur. Hec.* 228, σοφὸν τοι (*Porson*, for τι) καὶ κακοῖς δ' αἰε φρονεῖν: 'hanc particulam in gnomis amant Tragic.'

309 κάπιτηδεύειν.] 'Surrounded by evils, we must *even* (καί) take to evil ways:' καί=on *our* part; since ἐν κακοῖς=κακά πάσχοντας. For

this καί, cf. vv. 1026, 1301.

312 ἦ κάρτα.] Elsewhere καὶ κάρτα: *Soph. O. C.* 64, OI. ἦ γάρ τινες ναίουσι τοῖσδε τοὺς τόπους; *ΞΕ.* καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπ' ὤνυμοι: *ib.* 299, ἦ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπὴν | ἢ φροντίδ' ἔξειν...; *XO.* καὶ κάρθ', ὅταν περ, κ.τ.λ.

313 οἰχνεῖν.] Cf. v. 165, *note*.

ἀγροῖσι.] Local dative. Cf. v. 174, *note*, on οὐρανῶ. *Madv. Synit.* § 45 b.

τυγχάνει.] For the omission of ὦν, cf. v. 46, *note*.

314 καὶν.] Schneidewin reads δ' ἂν = δὴ ἂν. When in poetry a word beginning with a vowel follows a word ending with a long vowel or diphthong, one of three things happens: 1. crasis proper: e.g. καὶ ὁ, χῶ: 2. pseudo-crisis: e.g. ἡ ἐμή, ἡ μῆ: 3. synizesis: e.g. μὴ οὐ, scanned as one syllable. Now words ending in η rarely suffer crasis. We find, indeed, ἀλήθεια, τὰγορᾶ, for ἡ ἀλ., τῇ ἀγ.; and the crasis of μάλλὰ for μὴ ἀλλά in Aristophanes (e.g. *Ran.* 745, 751)

τοὺς σους ἰκοίμην, εἵπερ ὧδε ταῦτ' ἔχει;

315

## ΗΛΕΚΤΡΑ

ὥς νῦν ἀπόντος ἰστόρει· τί σοι φίλον;

## ΧΟΡΟΣ

καὶ δὴ σ' ἐρωτῶ, τοῦ κασιγνήτου τί φῆς,  
ἥξοντος, ἢ μέλλοντος; εἰδέναι θέλω.

## ΗΛΕΚΤΡΑ

φησὶν γε· φάσκων δ' οὐδὲν ὦν λέγει ποιεῖ.

## ΧΟΡΟΣ

φιλεῖ γὰρ ὀκνεῖν πρῶγμ' ἀνὴρ πράσσων μέγα.

320

## ΗΛΕΚΤΡΑ

καὶ μὴν ἔγωγ' ἔσωσ' ἐκείνων οὐκ ὀκνω.

is vouched for by the fact that in such places the old reading was μάλα or καὶ μάλα, into which μὴ ἀλλά, so written, could not easily have been corrupted. As a rule, however, words in *η* suffer only pseudo-crisis or synizesis: see Donalds. *Gram.* pp. 69—71. If, then, δὴ is to replace καί, it would be better to write ἢ δὴ ἂν than ἢ δᾶν. But ἢ καὶ has a special force: see next note.

ἢ καί...] Aesch. *Eum.* 402, ἢ καὶ τοιαύτας τῷδ' ἐπιρροίεις φυγὰς; do you really...? *Ag.* 1178: ἢ καὶ τέκνων ἐς ἔργον ἡλθέτην νόμῳ; Eur. *Hec.* 1064, ποῖ καὶ με φυγᾶ πτώσ-  
σουσι μυχῶν; Cf. vv. 385, 663, 1452. 316 τί.] 'Make thy inquiries: what wouldst thou know?' Dindorf, ἰστόρει τί σοι φίλον, 'ask whatever you like:' and so Brunck, Hermann, and others. Now it appears probable that in classical Greek τίς stands for ὅστις only in indirect questions. Thus εἰπέ τί σοι φίλον would be classical: ἰστόρει τί (whatever) σοι φίλον would be unclassical. Cf. Aesch. *P. V.* 925, οὐδ' ἔχω τίς ἂν γενοίμαν; *Cho.* 84, οὐδ' ἔχω τί φῶ; Xen. *Anab.* II. 2. 10, εἰπέ τίνα γνώμην ἔχεις. Schneidewin, indeed, quotes Eur. *Ion* 1090,

οὐκ ἔστι τίς τῷδ' ἀνδρὶ συγκλιθήσεται: but there Dindorf himself reads, οὐκ ἔστιν ἥτις τῷδε συγκλ.: and in Eur. *frag.* 775 we should read τά-  
λαινά σ' ἢ τεκοῦσα· τίς ποτ' ἦν ἄρα;— In Hellenistic Greek, however, τίς stands for ὅστις, even where there is no indirect question: e.g. Mark xiv. 36, οὐ τί ἐγὼ θέλω ἀλλὰ τί σὺ. Dindorf understands τίς to be used for ὅστις in three passages where it surely is not admissible. 1. In Soph. *O. T.* 1144 we should read τί δ' ἔστι; πρὸς τί τοῦτο τοῦπος ἰστο-  
ρεῖς; and so 2. Soph. *Trach.* 339: τί δ' ἔστι; τοῦ με τίνδ' ἐφίστασαι βάσιν; 3. Oracle *ap.* Diod. Sic. in *Excerpt.* Vat. p. 15, τίς σοφία πρῶ-  
τος πάντων; τοῦτ' ἀνδρὶ αὐδῶ.

317 καὶ δὴ.] *Ar. Av.* 175, ΠΕΙ. βλέψον κάτω. ΕΠ. καὶ δὴ βλέπω, I am looking.—Cf. vv. 558, 1436.

τοῦ κασιγνήτου.] A sort of partitive genitive, Madv. *Synt.* § 53. Cf. *Od.* XI. 174, εἰπέ δέ μοι πατρός τε καὶ νιόος δν κατέλειπον: Soph. *Phil.* 439, ἀναξίου μὲν φωτὸς ἐξερήσομαι, 'I will inquire (not from, but) about him.' Cf. v. 1154.

319 φάσκων.] Here in its usual sense, of false assertion: but in v. 9 of truthful assertion.

## ΧΟΡΟΣ

θάρσει· πέφυκεν ἐσθλὸς, ὥστ' ἄρκεῖν φίλοις.

## ΗΛΕΚΤΡΑ

πέποιθ', ἐπεὶ τὰν οὐ μακρὰν ἔζων ἐγώ.

## ΧΟΡΟΣ

μὴ νῦν ἔτ' εἵπῃς μηδέν· ὡς δόμων ὄρῳ  
τὴν σὴν ὅμαιμον, ἐκ πατρὸς ταύτοῦ φύσιν,  
Χρυσόθεμιν, ἐκ τε μητρὸς, ἐντάφια χεροῖν  
φέρουσιν, οἷα τοῖς κάτω νομίζεται.

325

## ΧΡΥΣΟΘΕΜΙΣ

τὶν' αὖ σὺ τήνδε πρὸς θυρῶνος ἐξόδοις

[323 ἔζων.] 'I should not have been alive so long.' The imperfect with *ἄν* expresses that something which is actually happening *would not have been happening* in the supposed case. A slight obscurity arises here from *μακρὰν*, which refers to *past* time. The expression seems to be a confused one: a mixture of (1) οὐκ ἂν ἔζων, I should not *now* be living: and (2) οὐκ ἂν μακρὰν ἔζησα (were such an aorist in use), I should not have lived long. For a precisely parallel instance, cf. Dem. *Meid.* p. 523: ταῦτ' εὖ οἶδ' ὅτι πάντ' ἂν ἔλεγεν οὗτος τότε: 'I know well that he *would have* said all this at that time:'—a fusion of νῦν ἂν ἔλεγεν and ἔλεξεν ἂν τότε.

324 δόμων.] Genitive with φέρουσιν, v. 327, of motion *from*: Madv. *Synt.* § 60. 4. Cf. *Phil.* 630, δέξαι νεὼς ἄγοντ' ἐν Ἀργείοις μέσοις: Eur. *Alced.* 70, παῖδας γῆς ἑλάν Κορινθίας.

325 φύσιν.] 'By birth:' accus. of the part affected (Madv. *Synt.* § 31), not accus. in appos. with ὅμαιμον: cf. v. 1125, ἀλλ' ἡ φίλων τις ἢ πρὸς αἵματος φύσιν, *i.e.* a blood relation (πρὸς αἵματος), by birth: Plat. *Soph.* 216 A, ξένον ἀγομεν, τὸ μὲν γένος ἐξ Ἑλλάδας.

328. Enter CHRYSOTHEMIS, *—in dress and appearance a contrast to the*

*forlorn Electra* (vv. 361, 452, 962).

328—471. *Chrys.* Will you never learn prudence, sister? I feel our wrongs as much as you can: but what avails rebellion? *El.* Alas, that your father's daughter should be the pupil of Clytaemnestra! The choice is between selfish prudence and duty. If you cannot give up your own comforts, allow me to be happy in my own way. *Chrys.* Well, but they are going to imprison you, if you continue unmanageable. *El.* I will die for my father, if need be. But where are you taking those offerings? *Chrys.* To our father's grave, at my mother's bidding. *El.* What can be her motive? *Chrys.* A dream. Last night she dreamed that our father stood at the hearth, and planted his sceptre; and it put forth branches till the land was overshadowed. *El.* Sister, do not take these offerings to the grave; take rather locks of your hair and mine, and this poor girdle: and pray that the spirit of the dead may help us. *Chrys.* I will.

Aeschylus makes little effort to excite a personal sympathy with Electra; in the *Choephores* our thoughts are chiefly with Orestes: but with the other two tragedians Electra is protagonist. And here is one of the points in which the

ἐλθοῦσα φωνεῖς, ὦ κασιγνήτη, φάτιν,  
 κοῦδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις 330  
 θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά ;  
 καίτοι τοσοῦτόν γ' οἶδα κάμαυτήν, ὅτι  
 ἀλγῶ 'πὶ τοῖς παροῦσιν ὥστ' ἂν, εἰ σθείος  
 λάβοιμι, δηλώσαιμ' ἂν οἷ' αὐτοῖς φρονῶ.  
 νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφειμένη δοκεῖ, 335  
 καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μῆ.  
 τοιαῦτα δ' ἄλλα καὶ σε βούλομαι ποιεῖν.

treatment of the situation by Sophocles is more skilful than its treatment by Euripides. The latter secludes the injured princess in a cottage, far from the irritating presence of the oppressors, and out of sight of the splendours which they usurped. There is everything to reconcile her with her lot: she lives among a happy peasantry, who enthusiastically appreciate the charms of a low estate. There is nothing to remind us that she is particularly heroic, for everyone else is behaving equally well. But, in Sophocles, Electra suffers on the scene of her father's murder—in the palace which should be her brother's—amidst the luxuries which should be her own. Hardest of all, the advantages which Electra has sacrificed to duty are paraded by the sister who should have been her ally, but is only her temptress—a weaker Goneril or Regan, serving as a foil to a more masculine Cordelia.

328 ἐξόδοις.] *i. e.* 'This time you have deliberately chosen a thoroughfare.' (Electra had been forbidden under pains and penalties to *leave* the palace, v. 912.)

329 ἐλθοῦσα.] *sc.* πρὸς αὐτάς: cf. v. 47, ἀγγελλε δ' ὄρκῳ, προστιθείς, and *note*.

333 ὥστ' ἂν.] In the apodosis of conditional sentences, ἂν is placed immediately after the emphatic word. When there are two or more emphatic words, ἂν may be placed after each of them. Thus Eur. *Her.*

721, φθάνοις δ' ἂν οὐκ ἂν: *too soon* you could *not* be: Eur. *Andr.* 916, οὐκ ἂν ἐν γ' ἐμοῖς ὁμοῖς | βλέπονσ' ἂν αὐγὰς τὰμ' ἐκαρποῦτ' ἂν λέχη: *never* in my house *alive* should she *usurp* my bed. So here: ὥστ' ἂν (and *so*, as I *feel* sympathy) δηλώσαιμ' ἂν, I would *manifest* it.

335 ὑφειμένη.] Close-reefed. Cf. Ar. *Ran.* 997, ἀλλ' ὅπως, ὦ γεννάδα, | μὴ πρὸς ὀργὴν ἀντιλέξεις, | ἀλλὰ συστεύλας, ἄκροισι | χρώμενος τοῖς ἱστίοις, εἴτα μάλλον μάλλον ἀξεις ('bear up').

336 πημαίνειν δὲ μῆ] = *μηδὲν πημαίνουσιν*. 'I think it best...not to court the semblance of activity, when I can do no real injury (to Aegisthus and Clytaemnestra).' The construction would be more obvious at a glance, if the line was written thus, καὶ μῆ [δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μῆ], the first μῆ affecting everything within the brackets. Another version is grammatically possible: 'I think it best not to seem to be active, but (I think it best) rather to avoid making mischief: καὶ μῆ referring only to δοκεῖν δρᾶν τι, and πημαίνειν δὲ μῆ being ἀλλὰ μῆ πημαίνειν. There are two objections to this version: 1. the δὲ after πημαίνειν clearly is not ἀλλὰ, but answers to the μὲν after δοκεῖν: 2. according to the second version, one would rather expect οὐ δοκεῖ μοι δοκεῖν δρᾶν τι (instead of δοκεῖ μῆ δοκεῖν δρᾶν τι) ἀλλὰ (δοκεῖ) μῆ πημαίνειν.

337 τοιαῦτα δ' ἄλλα.] 'Just such

καίτοι τὸ μὲν δίκαιον οὐχ ἢ ἰγὼ λέγω  
 ἀλλ' ἢ σὺ κρίνεις. εἰ δ' ἐλευθέραν με δεῖ  
 ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα.

340

## ΗΛΕΚΤΡΑ

δαινόν γε σ' οὔσαν πατρὸς οὗ σὺ παῖς ἔφυσ  
 κείνου λελησθαι, τῆς δὲ τικτούσης μέλειν.  
 ἵπαντα γάρ σοι τὰμὰ νουθετήματα  
 κείνης διδακτὰ, κοῦδὲν ἐκ σαυτῆς λέγεις.

another course.' Cf. Herod. I. 120, αὐτοὶ τε θαρσέμεν, καὶ σοὶ ἕτερα τοιαῦτα παρακελευόμεθα. Schneidewin reads τοιαῦτα δ' ἀλλά. 'The appealing ἀλλά,' he says, 'ought to have had the imperative,—ἀλλὰ καὶ σὺ ποιεῖ: in place of which an equivalent phrase is introduced (ἀλλὰ καὶ σὲ βούλομαι ποιεῖν).' He then quotes v. 415, λέγ' ἀλλὰ τοῦτο, etc. Now in cases where ἀλλά has this 'appealing' force, two points are noticeable: (1) it usually follows the imperative verb: (2) it means 'at least,' 'at any rate.' See Soph. O. C. 1276, πειράσατ' ἀλλ' ὑμεῖς γε, 'try you at any rate' (since I have failed): Trach. 319, εἶπ', ὦ τάλαιν', ἀλλ' ἡμῖν, 'tell me at any rate' (since you have refused to tell others): El. 411, συγγένεσθέ γ' ἀλλὰ νῦν, 'now, since not sooner': 415, λέγ' ἀλλὰ τοῦτο, 'tell me this at least' (if nothing more). τοιαῦτα ποιεῖ ἀλλὰ σύ (or σύγε) would be good Greek for 'thus do thou at any rate' (since others have not). But it could not mean 'Come, thus do thou also.'

338 τὸ μὲν δίκαιον.] 'The right course is not as I counsel, but as you have chosen.' There is an antithesis between τὸ δίκαιον—duty, with its inconveniences—and ἐλευθερία, the advantage secured by respect for motives of expediency. Chrysothemis has already confessed that she feels as Electra does (v. 333). She now repeats the avowal in broader terms.

341 δαινόν γε.] 'Well, it is grie-

vous.' For this γε, cf. Eur. I. T. 212, εὖ γε κηδεύεις πόλιν. Monk and Blomf. σέγ': but this gives a false emphasis. Electra does not say, 'It is strange that you, of all people, should act thus:' but rather, 'It is strange that Agamemnon, of all fathers, should be thus forgotten.'

πατρός.] On the doctrine that the child is more the father's than the mother's—the doctrine which the Aeschylean Apollo so effectively works into his apology for Orestes—see Aesch. Eum. 628, οὐκ ἐστὶ μήτηρ ἢ κεκλημένου τέκνου | τοκεύς, κ.τ.λ.

342 τῆς τικτούσης.] ἡ τίκτουσα = 'she who is your mother': ἡ τεκοῦσα is a more rhetorical phrase—'she who brought you into the world.' Hence, where the pathos of the maternal relation is to be insisted upon, ἡ τεκοῦσα would be used by preference: cf. v. 1410, Κλ. ὦ τέκνον, τέκνον | οἴκτειρε τὴν τεκοῦσαν.

343 τὰμά.] The possessive pronoun for the genitive of the object. Od. II. 201, σὸς πόθος (Ter. Haut. II. 3. 66, desiderio tuo): Thuc. I. 69, αἱ γε ὑμέτεραι ἐλπίδες (the weakness of trusting in you) ἥδη τῶς που... ἐφθειραν: Xen. Cyr. VIII. 3. 32, τῆς ἐμῆς δωρεάς, doni mihi dati.

344 κείνης.] In poetry, passive verbs, or verbal adjectives of passive force, sometimes take a genitive of the agent or cause: e.g. Eur. Or. 497, πληγὴς θυγατρὸς τῆς ἐμῆς: Soph. O. T. 1437, θνητῶν μηδένος προσήγορος. Cf. Madv. Synt. § 60. 3.



ἔπειθ' ἐλοῦ γε θάτερ', ἢ φρονεῖν κακῶς,  
 ἢ τῶν φίλων φρονούσα μὴ μνήμην ἔχειν·  
 ἥτις λέγεις μὲν ἀρτίως ὥς, εἰ λάβοις  
 σθένος, τὸ τούτων μῖσος ἐκδείξιας ἂν·  
 ἐμοῦ δὲ πατρὶ πάντα τιμωρουμένης  
 οὔτε ξυνέρδεις τήν τε δρῶσαν ἐκτρέπεις.  
 οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει;  
 ἐπεὶ δίδαξον, ἢ μάθ' ἐξ ἐμοῦ, τί μοι  
 κέρδος γένοιτ' ἂν τῶνδε ληξάσῃ γόων.  
 οὐ ζῶ; κακῶς μὲν, οἶδ', ἐπαρκούντως δ' ἐμοί.  
 λυπῶ δὲ τούτους, ὥστε τῷ τεθνηκότι  
 τιμὰς προσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις.

345

350

355

345—364. The connexion of ideas in this passage is as follows:—‘You forget your duty to Agamemnon, and take your cue from Clytaemnestra. Very well: you must choose once for all (ἐλοῦ γε) between good policy and good feeling. You cannot *combine* them here, as you try to do by saying that you would shew your hatred of the murderers *if you could*, &c. Is not the insincerity of these professions seen from the argument by which you try to divert my purpose? For you pretend that I shall be a *gainer* by leaving off grief: now you know very well that I should be nothing of the kind. What do I care for such pleasures as you secure, in comparison with the happiness of obeying my own sense of right?’

345 ἔπειτα.] That being the case: cf. Eur. *Alc.* 822, ΘΕ. γυνὴ μὲν οὖν ὄλωλεν Ἀδμήτου, ξένη.—HP. τί φῆς; ἔπειτα δῆτ' αὖ ἐξελέγχετο;

ἐλοῦ γε.] ‘Just *choose*’—for hitherto you have taken no line of your own—οὐδὲν ἐκ σαυτῆς λέγεις.

346 τῶν φίλων.] *i. e.* πατρός: cf. v. 146, *note*.

348 μῖσος.] Chrysothemis (v. 334) had said, more cautiously, δηλώσαιμ' ἂν οἱ αὐτοῖς φρονῶ: but Electra translates the guarded phrase into her own plain language. Cf. v. 290.

349 τιμωρουμένης.] 1. τιμωρεῖν τινά τι, to punish A for B's satisfaction: 2. τιμωρεῖσθαι τινά τι, to revenge oneself on A for wronging B. The *accusative* is more usually omitted with τιμωρεῖν, the *dative* with τιμωρεῖσθαι. But, as τιμωρουμένης here = τιμωρούσης, so in Soph. *O. T.* 107 τιμωρεῖν = τιμωρεῖσθαι.

351 ἔχει.] ‘Involves:’ Thuc. i. 41 (ἡ πόλις) οὔτε τῷ πολέμῳ ἐπελθόντι ἀγανάκτησιν ἔχει (*occasions annoyance*) ὑφ' οἷων κακοπαθεῖ, οὔτε τῷ ὑπὲρ κατὰ μέμψιν ὥς οὐκ ὑπ' ἀξίων ἀρχεται.

352 ἐπελ.] ‘Else:’ *i. e.* if you know better. Cf. Ar. *Vesp.* 72, ἦν οὐδ' ἂν εἰς γνοίῃ ποτ'...ἐπελ τοπάξετε: Plat. *Gorg.* p. 473 E, αἰ οὐδεὶς ἂν φήσειεν ἀνθρώπων· ἐπεὶ ἐροῦ τινὰ τούτων.

ἢ μάθ' ἐξ ἐμοῦ.] A parenthesis. Schneidewin well compares Eur. *Cycl.* 121, σπείρουσι δ' (ἢ τῷ ζῶσι;) Δημητρός στάχυν.

356 ἐκεῖ.] *i. e.* ἐν Ἀιδου: cf. Eur. *Hec.* 594, εἰ γὰρ ἔξομεν | κακέει μερμνας οἱ θανούμενοι βροτῶν, | οὐκ οἶδ' ὅποι τις τρέψεται. Electra does not mean to imply that her father is beyond feeling anything. Her whole conduct rests on the belief that his spirit craves vengeance: see v. 453. But she doubts whether such transient flashes of pleasure as petty triumphs send through the minds of the

σὺ δ' ἡμῖν ἢ μισοῦσα μισεῖς μὲν λόγῳ,  
 ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει.  
 ἐγὼ μὲν οὖν οὐκ ἂν ποτ', οὐδ' εἴ μοι τὰ σά  
 μέλλοι τις οἴσειν δῶρ' ἐφ' οἷσι νῦν χλιδᾶς, 360  
 τούτοις ὑπεικάθοιμι· σοὶ δὲ πλουσία  
 τράπεζα κείσθω καὶ περιρρεῖτω βίος.  
 ἐμοὶ γὰρ ἔστω τοῦμὲ μὴ λυπεῖν μόνον  
 βόσκημα· τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν.  
 οὐδ' ἂν σὺ, σώφρων γ' οὔσα. νῦν δ' ἐξὸν πατρὸς 365  
 πάντων ἀρίστου παῖδα κεκληῆσθαι, καλοῦ  
 τῆς μητρός. οὕτω γὰρ φανεῖ πλείστοις κακῇ,  
 θανόντα πατέρα καὶ φίλους προδοῦσα σούς.

## ΧΟΡΟΣ

μηδὲν πρὸς ὀργὴν πρὸς θεῶν ὥς τοῖς λόγοις  
 ἔνεστιν ἀμφοῖν κέρδος, εἰ σὺ μὲν μάθοις 370  
 τοῖς τῆσδε χρήσθαι, τοῖς δὲ σοῖς αὔτη πάλιν.

## ΧΡΥΣΟΘΗΜΙΣ

ἐγὼ μὲν, ὦ γυναῖκες, ἡθὰς εἰμί πως

living, can find their way to the place ὅπου τὸ χαίρειν μηδαμοῦ νομίζεται (*Eum.* 401), or touch a spirit waiting intently for a great and final victory.

357 ἡμῖν.] Cf. v. 272, *note*.

358 ξύνει.] It is remarkable that in v. 263 Electra applies to herself the same words—τοῖς φονεῦσι τοῦ πατρὸς ξύνειμι—which she now applies in a different sense to Chrysothemis.

362 τράπεζα.] Electra's were κεναί, and she was not even provided with a κλίνη (v. 192).

363 τοῦμὲ μὴ λυπεῖν.] 'For me, let it be meat and drink not to wound my conscience.' τὸ ἐαυτὸν μὴ λυπεῖν = *not to put oneself out*:—in the higher sense, not to violate one's own notions of what is right: in the lower sense, not to expose oneself to discomfort, *e. g.* Eur. *Cycl.* 336 (Polyphemus says), ὥς τοῦμπιεῖν γε καὶ φαγεῖν τοῦφ' ἡμέραν | Ζεὺς οὗτος ἀν-

θρώποισι τοῖσι σώφροσι, | λυπεῖν δὲ μηδὲν αὐτόν. From this latter point of view, Chrysothemis too might be said ἐαυτὴν μὴ λυπεῖν.

366 παῖδα.] Cf. Herod. i. 129, παρέον αὐτῷ βασιλέα γενέσθαι. But Eur. *Alc.* 891, ἐξὸν ἀτέκνοις ἀγάμοις τ' εἶναι διὰ παντός. See v. 962, *note*.

370 εἰ σὺ μὲν.] If you, Electra, will learn to imitate her caution, and she your loyalty to the dead.

371 πάλιν.] On the other hand. Cf. v. 245, οἱ δὲ μὴ πάλιν | δῶσουσ' ἀντιφόνους δίκας: Soph. *O. T.*, ὅταν ταχὺς τις...χωρῇ, ταχὺν δεῖ κάμει βουλεύειν πάλιν.

372 ὦ γυναῖκες.] Electra has put herself in the wrong, to a certain extent, by her show of temper; and Chrysothemis, secretly ashamed of herself, catches at the admonition (μηδὲν πρὸς ὀργὴν) which Electra has incurred, as an opportunity of mak-

τῶν τῆσδε μύθων οὐδ' ἂν ἐμνήσθην ποτέ,  
εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἰδὼν  
ἦκουσ', ὃ ταύτην τῶν μακρῶν σ<sup>χ</sup>ήσει γόων.  
ε<sup>χ</sup>ω

375

## ΗΛΕΚΤΡΑ

φέρ' εἰπέ δὴ τὸ δεινόν. εἰ γὰρ τῶνδέ μοι  
μεῖζον τι λέξεις, οὐκ ἂν ἀντίποιμ' ἔτι.

## ΧΡΗΣΘΕΜΙΣ

ἀλλ' ἐξερῶ τοι πᾶν ὅσον κάτοιδ' ἐγώ.  
μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξεις γόων,  
ἐνταῦθα πέμψειν ἔνθα μὴ ποθ' ἡλίου  
φέγγος προσόψει, ζῶσα δ' ἐν κατηρεφεί  
στέγῃ χθονὸς τῆσδ' ἐκτὸς ὑμνήσεις κακά.  
πρὸς ταῦτα φράζου καί με μὴ ποθ' ὕστερον  
παθοῦσα μέμψη. νῦν γὰρ ἐν καλῷ φρονεῖν.

380

## ΗΛΕΚΤΡΑ

ἦ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν;

385

ing common cause with the Chorus who administered it.

π<sup>ως</sup>.] *Fere.* Cf. Soph. *Ai.* 327, τοιαῦτα γὰρ π<sup>ως</sup> καὶ λέγει κωδύρεται.

373 μύθων.] For the contemptuous sense, cf. Eur. *Andr.* 744, τοὺς σοὺς δὲ μύθους ῥαδίως ἐγὼ φέρω | σκιά γὰρ ἀντιστοιχὸς ὥς φωνὴν ἔχεις.

376 τὸ δεινόν.] For the article, see v. 166, *note*.

εἰ γὰρ τῶνδέ μοι.] Although τῶνδέ μοι form a cretic foot, a spondee is still admissible in the 5th place, because the word γὰρ preceding the cretic is a monosyllable. See v. 409. Pors. *Suppl. ad Praef.* p. 31. Elmsley (*ad O. C.* 115) proposed εἰ δὲ τῶνδέ μοι.

379 γάρ.] Cf. v. 32, *note*.

380 ἔνθα μὴ.] Soph. is very fond of this ἔνθα μὴ with fut. indic.: *O. T.* 1412, ἐκρίψατ' ἔνθα μὴ ποτ' εἰσώψεσθ' ἔτι: *Ai.* 659, γαῖας ὀρύξας ἔνθα μὴ τις ὄψεται: *El.* 436, κρύψον νιν ἔνθα

μὴποτε... πρόσεισι.

381 ζῶσα.] *Spending your days* in a rayless dungeon—ζῶσα, ironically, of a βίος οὐ βιώσιμος: cf. Soph. *Ant.* 308, οὐχ ὑμῖν Αἰδῆς μόνος ἀρκέσει, πρὶν ἂν | ζῶντες κρεμαστοὶ τήνδε δηλώσῃτ' ὕβριν.

383 καί με.] Brunck καμέ. The enclitic με is sometimes found in a position of apparent emphasis, but in such cases the true emphasis does not rest on the notion of the first person: e.g. Soph. *O. C.* 767, τί ταῦτα πειρᾷ καί με (Hermann, καμέ) δεύτερον θέλεις | ἐλεῖν; the emphasis is really upon δεύτερον: and so here, the true emphasis is upon ὕστερον, not upon με. Cf. also v. 777: καί μ', ἐπεὶ τῆσδε χθονὸς | ἐξῆλθεν, οὐκέτ' εἶδεν: v. 597, καί σ' ἐγωγε δέσποτιν... νέμω. Cf. 1182, 1187, 1213.

385 καὶ βεβούλευνται.] 'Have they really determined?' Cf. v. 314, *note*.

## ΧΡΥΣΟΘΗΜΙΣ

μάλισθ' ὅταν περ οἴκαδ' Αἴγισθος μίλῃ.

## ΗΛΕΚΤΡΑ

ἀλλ' ἐξίκοιτο τοῦδέ γ' οὔνεκ' ἐν τάχει.

## ΧΡΥΣΟΘΗΜΙΣ

τίν', ὦ τάλαινα, τόνδ' ἐπηράσω λόγον;

## ΗΛΕΚΤΡΑ

ἐλθεῖν ἐκείνον, εἴ τι τῶνδε δρᾶν νοεῖ.

## ΧΡΥΣΟΘΗΜΙΣ

ὅπως πάθῃς τί χρῆμα; ποῦ ποτ' εἰ φρενῶν; 390

## ΗΛΕΚΤΡΑ

ὅπως ἀφ' ὑμῶν ὡς προσώτατ' ἐκφύγω.

## ΧΡΥΣΟΘΗΜΙΣ

βίου δὲ τοῦ παρόντος οὐ μνείαν ἔχεις;

## ΗΛΕΚΤΡΑ

καλὸς γὰρ οὐμὸς βίотος ὥστε θαυμάσαι.

## ΧΡΥΣΟΘΗΜΙΣ

ἀλλ' ἦν ἂν, εἰ σύ γ' εὖ φρονεῖν ἠπίστασο.

387 ἀλλ' ἐξίκοιτο.] 'Well then.' For this ἀλλά in wishes, cf. *O. C.* 42, ΞΕ. τὰς πάνθ' ὀρώσας Εὐμενίδας γ' ἐνθάδ' ἂν | εἴποι λεῶς νιν... ΟΙ. ἀλλ' ἴλεω μὲν τὸν ἱκέτην· δεξαίατο. Cf. v. 1102.

τοῦδέ γ' οὔνεκ'.] Cf. *O. C.* v. 21. ΟΙ. κάθιζέ νιν με καὶ φύλασσε τὸν τυφλόν. ANT. χρόνον μὲν οὔνεκ' οὐ μαθεῖν με δεῖ τόδε, 'if *practice* can teach, I have scarcely to learn that.' Cf. v. 787.

390 ποῦ φρενῶν.] Cf. v. 404: *O. C.* 170, ποῦ τις φροντίδος ἔσθῃ; *Ant.* 42, ποῦ γνώμης ποτ' εἰ; *Aesch. Eum.* 289, τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν. *Madv. Synt.* § 51 d.

391 ὑμῶν.] In her anger, Electra classes Chrysothemis with Aegisthus and Clytaemnestra. At v. 949, in a calmer mood, she refers to herself and Chrysothemis as ἡμῖν.

392 βίου τοῦ παρόντος.] 'That life which you still have,' though you have nothing else; cf. v. 354 (Electra says), οὐ ζῶ; κακῶς μὲν οἶδ', ἐπαρκοῦντως δ' ἐμοί. Βίου is opposed to the idea of ἐκφύγω—escape by death.

393 ὥστε θαυμάσαι.] One would rather have expected θαυμασθῆναι; but cf. *Thuc.* I. 138, μάλλον ἐτέρον ἀξίος θαυμάσαι; *Plat. Phaedo* p. 62 B, λόγος...οὐ ῥᾶδιος διῶδεῖν.

## ΗΛΕΚΤΡΑ

μή μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακήν.

395

## ΧΡΥΣΟΘΕΜΙΣ

ἀλλ' οὐ διδάσκω τοῖς κρατοῦσι δ' εἰκαθεῖν.

## ΗΛΕΚΤΡΑ

σὺ ταῦτα θώπευ'. οὐκ ἐμούς τρέπους λέγεις.

## ΧΡΥΣΟΘΕΜΙΣ

καλὸν γε μέντοι μὴ ᾗ ἀβουλίας πεσεῖν.

## ΗΛΕΚΤΡΑ

πεσούμεθ', εἰ χρή, πατρὶ τιμωρούμενοι.

## ΧΡΥΣΟΘΕΜΙΣ

πατὴρ δὲ τούτων, οἶδα, συγγνώμην ἔχει.

400

## ΗΛΕΚΤΡΑ

ταῦτ' ἐστὶ τᾶπη πρὸς κακῶν ἐπαινέσαι.

## ΧΡΥΣΟΘΕΜΙΣ

σὺ δ' οὐχὶ πείσει καὶ συναινέσεις ἐμοί;

396 εἰκαθεῖν.] The forms ἀλκαθεῖν, ἀμυναθεῖν, διωκαθεῖν, εἰκαθεῖν, εἰργαθεῖν, σχεθεῖν, are probably aorists. The uncontracted forms σχεθέειν, *Il.* xxiii. 466, ἀνασχεθέειν, *Od.* v. 320, point to this (*Paley ad Aesch. P. V.* 16). In *Ar. Nub.* 1481, καὶ μοι γενεῷ ξύμβουλος εἶτ' αὐτοὺς γραφὴν | διωκάθω γραψάμενος, διωκάθω is the regular aorist conjunctive of deliberating: cf. *Eur. Hec.* 1056, πᾶ βῶ πᾶ στῶ πᾶ κέλσω; Again, in *Aesch. Cho.* 815, Περσέως...καρδίαν σχεθῶν, σχεθῶν is not a present participle, as Blomfield asserted, but a strictly aorist participle, 'having taken the heart of Perseus,'—nerved himself for the effort. Donaldson (*N. Crat.* § 382) states but does not support the other view.

399 τιμωρούμενοι.] The mascu-

line participle may be used:—1. in the plural, by a woman speaking of herself: e.g. *Eur. Hec.* 515 (*Hecuba* says), οὐκ ἄρ' ὥς θανουμένους | μετῆλθες ἡμᾶς. 2. In the singular, by the κορυφαῖος of a female chorus: *Eur. Hēr.* 1103 (χορὸς Τροϊζηνίων γυναικῶν), ξύνεσιν δέ τιν' ἐλπίδι κεύθων | λείπομαι ἔν τε τύχαις θνατῶν καὶ ἐν ἔργμασι λεύσσων, κ.τ.λ. Here the speaker considers herself not in her special character of a Τροϊζηνία γυνή, but merely as the representative observer of human affairs. Thus κεύθω λείπων is in fact little more than κεύθει τις λείπων.

401 τᾶπη.] Cf. *Aesch. Theb.* 713, ΧΟ. νίκην γε μέντοι καὶ κακὴν τιμᾶ θεός. ET. οὐκ ἄνδρ' ὀπλίτην τοῦτο χρή στέργειν ἔπος.



## ΗΛΕΚΤΡΑ

οὐ δῆτα. μή πω νοῦ τοσόνδ' εἶην κενή.

## ΧΡΥΣΟΘΕΜΙΣ

χωρήσομαί τ' ἄρ' οἵπερ ἐστάλην ὁδοῦ.

## ΗΛΕΚΤΡΑ

ποῖ δ' ἐμπορεύει; τῷ φέρεις τάδ' ἔμπυρα;

405

## ΧΡΥΣΟΘΕΜΙΣ

μήτηρ με πέμπει πατρὶ τυμβεύσαι χοάς.

## ΗΛΕΚΤΡΑ

πῶς εἶπας; ἢ τῷ δυσμενεστάτῳ βροτῶν;

## ΧΡΥΣΟΘΕΜΙΣ

ὄν ἔκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.

## ΗΛΕΚΤΡΑ

ἐκ τοῦ φίλων πεισθείσα; τῷ τοῦτ' ἤρεσεν;

## ΧΡΥΣΟΘΕΜΙΣ

ἐκ δειμάτων τ' αὖ νυκτέρου, δοκεῖν ἐμοί.

410

403 **μή πω.**] 'May it be long before...' Eur. *Hec.* 1277, ΠΟΛΥΜ. κτενεί νιν ἢ τοῦδ' ἄλοχος, οἰκουρὸς πικρά. ΕΚ. μή πω μανείη Τυνδαρίς τοσόνδε παῖς: Eur. *Med.* 365, ἀλλ' οὔτι ταύτη ταῦτα· μή δοκεῖτέ πω: *Il.* XII. 270, ἀλλ' οὔπω πάντες ὁμοῖοι | ἀνέρες ἐν πολέμῳ.

404 **ὁδοῦ.**] Partitive genitive: cf. v. 390, *note*.

405 **ἔμπυρα.**] 'Offerings,' generally—the ἐντάφια of v. 326, the χοάς of v. 440. So Schol. τάδ' ἔμπυρα· ταύτας τὰς σπονδάς: and Triclinius *ap.* Ellendt (*Lex.* s. v.), καταχρηστικῶς δὲ εἶπε τὰ ἔμπυρα: 'he has used ἔμπυρα not in its proper sense.' Cf. Eur. *Or.* 115, ἐλθούσα δ' ἀμφὶ τὸν Κλυταιμνήστρας τάφον | μελίκρατ' ἄφες γάλακτος ὀλωπόν τ' ἄχνην. Brunck follows Suidas: ἔμπυρα· τὰ καιόμενα (= cremanda) ἱερεῖα. 'Nempe Chrysothemim sequebantur famuli omnia ad sacrifici-

cium necessaria ferentes et inter alia victimas.' But see v. 324, where the Chorus announces the approach of Chrysothemis:—ὄρῳ | τὴν σὴν ὁμαιον... ἐντάφια χεροῖν | φέρουσιν. If Chrysothemis had been followed by a train of slaves bearing victims for sacrifice, would the Chorus have failed to note the fact? See also v. 431, τοῦτων μὲν ἂν ἔχεις χεροῖν | τύμβῳ προσάψης μηδέν.

408 **ὄν.**] Not ὄν γε: for Chrysothemis is merely finishing Electra's sentence by supplying the words which she supposes Electra to have left unspoken.

409 **τῷ τοῦτ' ἤρεσεν.**] Elmsley wished to read τῷ τόδ'. But cf. v. 376, *note*.

410 **δοκεῖν ἐμοί.**] Cf. *O. T.* 82, ἀλλ', ἐκάσαι μὲν, ἡδύς: *O. C.* 151, δυσάλων μακράων τ' ἐπεικάσαι. Cf. v. 872.

## ΗΛΕΚΤΡΑ

ὦ θεοὶ πατρῶοι, συγγένεσθέ γ' ἀλλὰ νῦν.

## ΧΡΥΣΟΘΕΜΙΣ

ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι;

## ΗΛΕΚΤΡΑ

εἴ μοι λέγοις τὴν ὄψιν, εἵποιμ' ἂν τότε.

## ΧΡΥΣΟΘΕΜΙΣ

ἀλλ' οὐ κάτοιδα πλὴν ἐπὶ σμικρὸν φράσαι.

## ΗΛΕΚΤΡΑ

λέγ' ἀλλὰ τοῦτο. πολλά τοι σμικροὶ λόγοι  
ἔσφηλαν ἤδη καὶ κατῶρθωσαν βροτούς.

415

## ΧΡΥΣΟΘΕΜΙΣ

λόγος τις αὐτὴν ἐστὶν εἰσιδεῖν πατρὸς

411 θεοὶ πατρῶοι.] The gods of a family: θεοὶ ἐγγεεῖς, the gods of a race in a larger sense. See v. 428, *note*. Cf. Aesch. *Theb.* 578, πόλιν πατρῶαν καὶ θεοὺς τοὺς ἐγγεεῖς: Soph. *Ant.* 199, ὅς γ' ἦν πατρ. καὶ θεοὺς τοὺς ἐγγ., κ.τ.λ. An ancient Attic title of Apollo was πατρῶος, (→) (no doubt with allusion to his being the father of Ion),—as presiding god of the Ionic septs: cf. Dem. *Eubul.* 1319, εἴτα φράτορες, εἴτ' Ἀπόλλωνος πατρῶου καὶ Διὸς Ἐρκείου γεννῆται (members of the same γένος, united by a common ritual). The worship of Ἀπόλλων πατρῶος, originally restricted to the Eupatridae, was first extended to the people in general under the timocracy of Solon. (Müller, *Dor.* bk. II. ch. v. § 15.)

ἀλλὰ νῦν.] Cf. v. 337, *note*.

414 ἐπὶ σμικρὸν.] So ἐπὶ βραχύ, ἐπὶ μέγα (e. g. δυνάμειος, Thuc.), ἐπὶ πολὺ, ἐπὶ πλεον, ἐπὶ πλείστον, ἐπὶ μακρόν, etc. Herod. has even ἐπὶ μάλλον, I. 94, and ἐπὶ διηκόσια, I. 193.

415 ἀλλά.] Cf. v. 337, *note*.

σμικροί.] 'Slight,' in the sense of βραχεῖς. Cf. *O. C.* 441, οἱ δ' ἐπωφελεῖν... | οὐκ ἠθέλησαν, ἀλλ' ἔπουσ σμικροῦ χάριν φυγὰς σφιν... ἡλώμην for want of a few slight words said on my behalf.

417 λόγος τις, κ.τ.λ.] The contrast between the oracles in the *Choephorae* and in the *Electra* has already been noticed (v. 36, *note*). The contrast between the dreams is not less significant. In the *Choephorae* (vv. 516—541) Clytaemnestra dreams that she has given birth to a serpent, and that the creature which she has nursed buries its fangs in the breast which is giving it suck. The very dream is an argument *ad misericordiam* in Clytaemnestra's favour; and Orestes himself accepts the invidious character which it assigns to him:—ἐκδρακοντωθεὶς δ' ἐγὼ | κτείνω νιν. Here, there is nothing in the tenor of the dream which can excite sympathy with her to whom it came. It presents merely a calm picture of renewed luxuriance from the stock which the usurper of the soil had striven to extirpate—the spread of a

τοῦ σοῦ τε κάμου δευτέραν ὁμιλίαν  
 ἐλθόντος ἐς φῶς· εἶτα τόνδ' ἐφέστιον  
 πῆξαι λαβόντα σκῆπτρον οὐφόρει ποτὲ  
 αὐτὸς, τανῦν δ' Αἰγισθος· ἐκ δὲ τοῦδ' ἄνω  
 βλαστεῖν βρύνοντα θαλλὸν, ᾧ κατάσκιον  
 πᾶσαν γενέσθαι τὴν Μυκηναίων χθόνα.  
 τοιαῦτα τοῦ παρόντος, ἡνίχ' Ἥλιw  
 δεικνυσι τοῦναρ, ἐκλυον ἐξηγουμένον.

420

425

beneficent and overshadowing growth from the tree which men believed to have withered.

418 ὁμιλίαν.] Cf. Eur. *Alc.* 609, ἀνδρῶν Φεραίων εὐμενὲς παρουσία = ἀνδρες Φεραῖοι εὐμενῶς παρόντες.

422 ᾧ...γενέσθαι.] Cf. Herod. vi. 117, ἄνδρα οἱ δοκέειν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν: Thuc. i. 91, ἔφασαν, ὅσα μετ' ἐκείνων βουλευέσθαι, οὐδενὸς ὕστεροι γνώμη φανῆναι: II. 101, λέγεται δὲ καὶ Ἀλκμαῶνι, ὅτε δὴ ἀλᾶσθαι αὐτόν, τὸν Ἀπόλλω χρῆσαι. Corn. Nep. *Them.* 7, *Illorum urbem ut propugnaculum oppositum esse barbaris, apud quam bis classes regias fecisse naufragium.*

424 τοῦ παρόντος.] Dindorf reads *του*. But the rhythm of the verse is strongly in favour of *τοῦ*. And why not 'the man who was by,' as much as 'a man who was by'? The only difference is, that *τοῦ παρόντος* implies that there was but *one* person present. Now probably Clytaemnestra did not intend that anyone should be present: she was overheard by accident. *τοῦ* seems therefore to suit the sense at least as well as *του*: and it certainly suits the metrical emphasis much better. Cf. v. 924, ΧΡ. τοῦ τὰδ' ἠκουσας βροτῶν; ΗΛ. τοῦ πλῆσιον παρόντος ἡνίκ' ὦλλυτο.

Ἥλιw.] Cf. Eur. *I. T.* 43, ἂ καὶνὰ δ' ἦκει νῦξ φέρουσα φάσματα | λέξω πρὸς αἰθέρ', εἴ τι δὴ τόδ' ἐστ' ἄκος. This custom clearly rests on an identification of Helios with Apollo, the banisher of μιάσματα and δειμάτα. But such identification was by no

means constant or universal. In Aeschylus, especially, it is curious to observe how it wavers. Thus in Aesch. *Suppl.* 204, Helios and Apollo are expressly distinguished:—ΧΟ. καλοῦμεν αὐγὰς ἡλίου σωτηρίους. ΔΑ. ἀγνόν τ' Ἀπόλλω, φυγάδ' ἀπ' οὐρανοῦ θεόν. But in Aesch. *Cho.* 970, they are expressly identified:—ὁ πάντ' ἐποπτεύων τὰδε | Ἥλιος...ὡς ἂν παρῇ μοι μάρτυς ἐν δίκῃ ποτέ, says Orestes. Apollo does not appear to have been regularly and distinctly identified with the Sun until the old mythology had begun to pale before rationalism. The Ionic school by degrees identified the deities of the popular creed, partly with material powers and objects, partly with the attributes of the universal mind. Cf. Eur. *frag. Phaeth.* (addressing Helios), Ἀπόλλω δ' ἐν βροτοῖς σ' ὀρθῶς καλεῖ | ὅστις τὰ σιγῶντ' ὀνόματ' οἶδε δαιμόνων—the *secret* names of deities—as if Apollo were an *exoteric* name for the Sun. (Cf. Müller, *Dor.* bk. II. ch. v. § 7.) At Athens, at Corinth, at Taenarum, and in the island of Calauria, the cultus of Helios was distinct from the cultus of Apollo. Two recorded instances shew how readily—how instinctively—the connexion presented itself to βάρβαροι,—the instance of the Egyptian priests, who identified their Horus (sun) with Apollo (Herod. II. 144),—and that of the Persian Magi, who, as sun-worshippers, interceded for *Delos* (Herod. VI. 97).

πλείω δὲ τούτων οὐ κάτοιδα, πλὴν ὅτι  
πέμπει μ' ἐκείνη τοῦδε τοῦ φόβου χάριν.  
πρὸς νυν θεῶν σε λίσσομαι τῶν ἐγγενῶν  
ἐμοὶ πιθέσθαι μηδ' ἀβουλία πεσεῖν·  
εἰ γὰρ μ' ἀπώσσει, σὺν κακῷ μέτει πάλιν.

430

## ΗΛΕΚΤΡΑ

ἀλλ', ὦ φίλη, τούτων μὲν ὧν ἔχεις χεροῖν  
τύμβῳ προσάψῃς μηδέν· οὐ γὰρ σοι θέμις  
οὐδ' ὅσιον ἐχθρᾶς ἀπὸ γυναικὸς ἰστάναι  
κετρίσματ' οὐδὲ λουτρὰ προσφέρειν πατρί·  
ἀλλ' ἢ πνοαῖσιν ἢ βαθυσκαφεῖ κόνει

435

428 πρὸς νυν, κ.τ.λ.] Hermann would make Electra's speech to begin here, and therefore understands μηδ' ἀβουλία πεσεῖν, v. 429, 'do not suffer yourself to vacillate.' But, 1. ἀβουλία can mean only indecision; as he assumes. 2. He quotes *Trach.* 592, οὐποτ' αἰσχύνῃ πεσεῖ, to prove that ἀβουλία may = εἰς ἀβουλίαν. But αἰσχύνῃ πεσεῖν is not 'to fall into disgrace,' but 'to fall with disgrace—ignominiously.' Here ἀβουλία is the dat. of the means or cause, 'by' or 'for' your folly: cf. v. 549, *note*.

θεῶν τῶν ἐγγενῶν.] Cf. v. 411, *note*. It is characteristic that Chrysothemis does not invoke the 'gods of her father's house,' as Electra does (v. 411), but prefers the more general term, 'gods of the race.' She instinctively avoids the use of a term involving an allusion to Agamemnon.

430 μέτει πάλιν.] *i. e.* come back to me for counsel, with a tale of sorrow.

431 ὦ φίλη.] Since Electra's angry repulse of her sister's overtures (v. 403, μή πω νοῦ τοσόνδ' εἶην κενή), two new feelings have arisen in her mind—joy at the import of the dream—horror at the thought of the impious offerings. Full of agitating hopes, full of anxiety to prevent the

impending profanation, she is too eager to think of anything but arresting the mission of Chrysothemis. Anger and scorn are forgotten—affectionate earnestness takes their place.

432 οὐ θέμις οὐδ' ὅσιον.] *Ius fasque vetant.* οὐ θέμις = οὐ νόμιμον, contrary to positive usage: cf. *Il.* II. 779, ἅτε ξείνοισι θέμις ἐστί (παρθεῖναι): *Od.* XIV. 130, ἢ θέμις ἐστί γυναικός.

433 ἀπὸ γυναικὸς ἰστάναι.] Schneidewin alone reads ἰστάναι κτερίσματα | γυναικός, without remark. But for ἀπὸ meaning 'on the part of,' cf. *Herod.* II. 54, ζήτησιν μεγάλην ἀπὸ σφῶν γενέσθαι: *Thuc.* I. 17, ἐπράχθη τ' ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον.

435 ἀλλ' ἢ πνοαῖσιν.] 'No—to the winds with them! or bury them in the deep-dug soil, in a place whence no vestige of these things shall visit our dead father's sleep.' δός is to be supplied from κρύψον for πνοαῖς: see v. 72, *note*. Cf. *Eur. Bacch.* 350, στέμματ' ἀνέμοις καὶ θυέλλαισι μέθεσ: *Troad.* 419, Ἀργεῖ' ὀνειδῇ καὶ Φρυγῶν ἐπαίνεσις | ἀνέμοις φέρεσθαι παραδίωμ': *Virg. Aen.* XI. 795, *voti Phoebus succedere partem Mente dedit; partem volucres dispersit in auras: ... inque nolos vocem vertere procellae.*—It is strange that Schneidewin should prefer ροαῖσιν.

κρίψον νιν, ἔνθα μήποτ' εἰς εὐνὴν πατρὸς  
τούτων πρόσεισι μηδέν· ἀλλ' ὅταν θάνῃ  
κειμήλι' αὐτῇ ταῦτα σωζέσθω κάτω.

ἀρχὴν δ' ἂν, εἰ μὴ τλημονεστάτη γυνὴ  
πασῶν ἔβλαστε, τάσδε δυσμενεῖς χοῖς  
οὐκ ἂν ποθ', ὅν γ' ἔκτεινε, τῷδ' ἐπέστεφε.  
σκέψαι γὰρ εἴ σοι προσφιλῶς αὐτῇ δοκεῖ  
γέρα τάδ' οὖν τάφοισι δέξασθαι νέκυς,  
ὑφ' ἧς θανῶν ἄτιμος, ὥστε δυσμενῆς,  
ἐμασχαλίσθη καπὶ λουτροῖσιν κάρᾳ

440

445

436 ἔνθα μή.] Cf. v. 380, *note*.  
εὐνῇ.] Cf. v. 896. The term εὐνή  
has a special appropriateness in re-  
ference to the grave of the injured  
husband.

438 σωζέσθω.] Brunck and Her-  
mann σωξέσθων. Cf. Pors. *ad Ilc.*  
1141:—'Quantum equidem iudicare  
possum, veteres Attici hanc licen-  
tiam, si scilicet licentia appellanda  
est, ut plurale verbum neutri plurali  
subicerent, nunquam usurpabant nisi  
ubi de *animantibus* ageretur.' To  
this Hermann objects:—'debebat  
ita dici, ita eos id facere, cum in  
mente habeant nomen quod non sit  
generis neutris:' *c. g.* χαῖ here.  
If Porson's rule is too narrow, Her-  
mann's is manifestly too vague. Jelf  
(*Gram.* § 315) states the case satis-  
factorily. A plural verb follows a  
neuter plural, 1. Ubi de *animanti-*  
*bus* agitur: 2. When the idea of *plu-*  
*rality* is prominent: *c. g.* Xen. *Anab.*  
I. 7. 17, φανερά ἦσαν καὶ ἔππων καὶ  
ἀνθρώπων ἔχνη πολλά: Thuc. v. 26,  
ἀμφοτέροισι δὲ ἀμαρτήματα ἐγένον-  
το. On neither of these grounds can  
σωξέσθων be preferred to σωζέσθω.

439 ἀρχήν.] 'To begin with,'  
*i. c.* 'at all,' in this sense always  
in *negative* sentences. Soph. *Ant.*  
92, ἀρχὴν δὲ θηρῶν οὐ πρέπει τάμη-  
χانا, *quae fieri nequeant*, omnino  
non *expetere decet*.

ἄν...ἄν.] Cf. v. 333, *note*.

τλημονεστάτη.] Cf. v. 275, *note*.

441 ὅν γε...τῷδε.] For ὅδε in-

stead of the emphatic ὅτος in the  
apodosis, cf. Soph. *Ant.* 460, ὅστις  
γὰρ ἐν πολλοῖσιν ὡς ἐγὼ κακοῖς | ἔῃ.  
πῶς δδ' οὐχὶ κατανῶν κέρδος φέρει;  
*ib.* 662, ἀλλ' ὅν πόλις στήσειε, τοῦ-  
δε χρὴ κλύειν: so *Alc.* 1059.—Cf. v.  
293.

442 αὐτῇ] goes immediately with  
προσφιλῶς, but belongs also to δέξα-  
σθαι. Cf. Eur. *Hec.* 523, δέξαι χοῖς  
μοι τάσδε: *Il.* II. 186, δέξατό οἱ σκῆπ-  
τρον: Aesch. *Cho.* 760, Ὁρέστην  
ἔδεξάμην πατρί.

443 δέξασθαι.] For aor. infin.  
(*without* ἄν) in *future* sense, cf. Aesch.  
*Theb.* 423, Διὸς τε γὰρ θέλοντος ἐκ-  
πέρσειν πόλιν | καὶ μὴ θέλοντός  
φῃσιν, οὐδὲ τὴν Διὸς | βολὴν πέδω  
σκήψασαν ἐμποδῶν σχεθεῖν: Aesch.  
*P. V.* 686, βάξιν ἦλθεν...ὠθεῖν...καὶ  
μὴ θέλοι, πυρωπὸν ἐκ Διὸς μολεῖν |  
κεραυνόν: Soph. *Alc.* 1082, ταύτην νό-  
μιζε τὴν πόλιν χρόνῳ ποτὲ | ἐξ οὐρίων  
δραμοῦσαν ἐς βυθὸν πεσεῖν.

444 ὥστε]=ὥσπερ: cf. *Ant.* 1020.  
πάντες ὥστε τοξόται | τοξενεῖ. El-  
lendt quotes 14 instances in Soph.  
Rare in Aesch.: but *P. V.* 463, ὥστ'  
ἀήσυροι | μύρμηκες. Pindar, *O. X.* 102,  
has ὥτε (Doric for ὥστε)=ὥσπερ.

445 ἐμασχαλίσθη.] This was prob-  
ably in the nature of an *aphorisiōsis*  
—an offering to the gods infernal of  
the ἀπαρχή of the victim—analogous  
to the consecration of a person to  
Hades by cutting off a lock of hair,  
Eur. *Alc.* 75. Another view re-  
gards the act as intended to deprive



κηλίδας ἐξέμαζεν. ἄρα μὴ δοκεῖς  
 λυτῆρί' αὐτῇ ταῦτα τοῦ φόνου φέρειν;  
 οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθες· σὺ δὲ  
 τεμοῦσα κρατὸς βοστρύχων ἄκρας φόβας  
 κάμοῦ ταλαίνης, σμικρὰ μὲν τὰδ', ἀλλ' ὅμως  
 ἄχω, δὸς αὐτῷ, τήνδ' ἀλιπαρῇ τρίχα

450

the victim of power to haunt his murderers, just as in England suicides used to be interred with a stake through the body, 'to lay the ghost.' See Paley *ad* Aesch. *Cho.* 431.

κάπῃ λουτροῖσιν.] 'And, for ablu-  
 tion, she wiped off the blood-stains  
 on his head.' ἐπὶ λουτροῖς = ἐπὶ κα-  
 θάρσει τοῦ φόνου. By this act, mean-  
 ing 'his blood be upon his own head,'  
 the murderess washes her hands of the  
 guilt. Cf. *Od.* XIX. 92, μέγα ἔργον, ὃ σὴ κεφαλῇ ἀναμάξεις,  
 'a great deed, whereof thou wilt  
 take the stain on thine own head'  
 (i. e. be answerable for it). Her. I.  
 155, τὰ πρότερον ἐγὼ τε ἐπρηξα καὶ  
 ἐγὼ κεφαλῇ ἀναμάξας φέρω: 'the  
 former things were of my doing, and  
 it is I who bear the stain on my head.'  
 The change of subject in ἐξέμαξε is  
 harsh. But there is an objection to  
 making νέκυσ the subject of the verb,  
 in the sense 'he received the stains  
 on his head;' viz. that for this we  
 should require the middle ἐξεμάξατο.  
 Cf. Alciph. *Ep.* III. 64, ὃ δὲ παῖς  
 ἐς τὸ ἀκριβέστατον ἐξεμάξατο τὸν  
 διδάσκαλον, 'took the exact impress  
 of his master.' The active ἀναμάσ-  
 σειν, indeed, has this sense; but this  
 is due to the preposition ἀνά.

κάρα.] Monk, κάρα. Herm. ob-  
 serves that Eustathius certainly read  
 κάρα:—καὶ ἔστιν εὐρεῖν τοιαύτην ἐν-  
 νοίαν καὶ παρὰ Σοφοκλεῖ, ἔνθα φαί-  
 νεται ταῖς πεφονευμένων κεφαλαῖς  
 ἐναπομάττεσθαι τὸ ἐν τοῖς ξίφεσιν  
 αἷμα.

446 ἄρα μὴ...] Can you think?  
 Cf. Soph. *Ant.* 632, where ἄρα μὴ  
 expresses Kreon's dignified surprise  
 at the abrupt entrance of his enraged  
 son:—ὦ παῖ, τελείαν ψῆφον ἄρα μὴ

κλῶν | τῆς μελλονύμφου πατρὶ λυσ-  
 σαίνων πάρει;

448 σὺ δέ.] For this σὺ δέ in re-  
 monstrance, Schneidewin well com-  
 pares Aesch. *Ag.* 1027, εἰ δ' ἀξυνή-  
 μων οὔσα μὴ δέχει λόγον, | σὺ δ' ἀν-  
 τὶ φωνῆς φράζε καρβάνῳ χειρὶ.

449 ἄκρας φόβας.] For a recent  
 death, the mourner's head was shav-  
 ed: for an offering to the long-dead,  
 a single lock was cut off. This is  
 the point of Eur. *Or.* 128 (Electra  
 taunting Helen, who ought to have cut  
 off her hair for her mother's death),  
 —ἴδετε παρ' ὅκρας ὡς ἀπέθρισεν τρίχας |  
 σῶζονσα κάλλος· ἔστι δ' ἡ πάλαι γυνή.

451 ἀλιπαρῇ τρίχα.] 'This neg-  
 lected hair.' Schol. τὸ δὲ ἀλιπαρῇ  
 ἀντὶ τοῦ ἀνυχμηράν. The most natu-  
 ral sense for ἀλιπαρῆς appears to be,  
 'that about which no pains have  
 been taken.' It is difficult to be-  
 lieve that ἀλιπαρῆς θρίξ could mean,  
 'hair unfit to be offered by a sup-  
 pliant,' as Hermann takes it. Brunck  
 reads, τήνδε λιπαρῇ (i. e. ἔκειν) τρίχα,  
 —a strange phrase. Donaldson (*N.*  
*Crat.* § 456) connected λιπαρεῖν with  
 λάω, λιλαλεῖσθαι, λίσσομαι, λίπτω, λε-  
 λιμμένοις, λιμός. Curtius (*Griech.*  
*Etym.* p. 240 § 339) favours the  
 older view which connects λιπαρῆς,  
 λιπαρεῖν (in spite of quantity) with  
 λίπα, λιπαρός, through the notion of  
 'sticky' ('klebrig'); and compares  
 Sansk. *lip*, *linp*-ā-mi, to smear,  
 anoint.—Mr Paley believes that vv.  
 451, 452 have been interpolated by  
 a grammarian who did not under-  
 stand the elliptical formula ἀλλ' ὅμως:  
 and remarks that the passage reads  
 well without them, if we change αἰ-  
 τοῦ δέ το αἰτοῦ τε, i. e. αἰτοῦ μολεῖν  
 τε αὐτόν, καί, etc.

καὶ ζῶμα τοῦμόν οὐ χλιδαῖς ἡσκημένον.  
αἰτοῦ δὲ προσπίτνουσα γῆθεν εὐμενῇ  
ἡμῖν ἄρωγόν αὐτὸν εἰς ἐχθροὺς μολεῖν,  
καὶ παῖδ' Ὀρέστην ἐξ ὑπερτέρας χερὸς  
ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδὶ,  
ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέραις  
χερσὶ στέφωμεν ἢ τανῦν δωρούμεθα.  
οἶμαι μὲν οὖν, οἶμαί τι καὶ κείνῳ μέλον  
πέμψαι τάδ' αὐτῇ δυσπρόσοπτ' οὐεῖρατα.  
ὅμως δ', ἀδελφὴ, σοὶ θ' ὑπούργησον τάδε  
ἐμοί τ' ἄρωγὰ, τῷ τε φιλτάτῳ βροτῶν  
πάντων, ἐν Αἰδου κειμένῳ κοινῷ πατρί.

455

460

## ΧΟΡΟΣ

πρὸς εὐσέβειαν ἢ κόρη λέγει· σὺ δέ,  
εἰ σωφρονήσεις, ὦ φίλη, δράσεις τάδε.

465

## ΧΡΥΣΟΘΕΜΙΣ

δράσω· τὸ γὰρ δίκαιον οὐκ ἔχει λόγον  
δυοῖν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν.

452 οὐ χλιδαῖς ἡσκημένον.] The strong word χλιδαῖς seems to hint a reproof of the gayer apparel which Chrysothemis wore, forgetful of the dead (v. 342).

455 ἐξ ὑπερτέρας χερὸς.] Cf. ἐκ τοῦ προφανοῦς, openly: ἐξ ἀπροσδοκῆτον, unexpectedly: ἐκ χειρός, *cominus*, Xen. *Anab.* III. 31. 15: ἐκ ποδὸς ἐπισθαι, to follow *hard-a-foot*, close behind, Polyb. III. 68. 1.

456 αὐτοῦ.] Ἀγαμέμνωνος, opposed to παῖδα.

459 μὲν οὖν.] The particles have here their *separate* force not their *compound* force of 'nay, rather.' 'Now (οὖν) I *think* (οἶμαι μὲν) that he has helped us of his own accord already; but still (ὅμως δέ v. 461) go and pray for his help.'

καὶ κείνῳ.] Agamemnon *too*. He, as well as his friends on earth, takes an interest in the cause.

μέλον.] Sc. ᾗν.

461 ὅμως δέ.] But (*though* I have

no doubt that the agency of the dead is already at work for us) *still* you had better make sure of it by praying to him.

466 τὸ γὰρ δίκαιον.] 'It is senseless' (οὐκ ἔχει λόγον) 'for twain to wrangle about duty, instead of forwarding its accomplishment.' For ἐρίζειν οὐκ ἔχει λόγον, instead of τὸ ἐρίζειν οὐκ ἔχει λόγον, see Eur. *Tro.* 470, ὅμως δ' ἔχει τι σχῆμα κικλήσκων θεοῦς. And so Schol. οὐκ ἔχει λόγον τὸ φιλονεικεῖν. Schneidewin, τὸ δίκαιον οὐκ ἔχει λόγον, 'Duty affords no ground—countenance; no reason—for two people quarrelling.' A scholium notices this version as an alternative: ἢ τὸ οὐκ ἔχει λόγον ἀντὶ τοῦ· οὐ παρέχει πρόσφασιν. But ἔχειν λόγον usually has one of two meanings: 1. to be right or reasonable: 2. to take account of: *e.g.* Eur. *Al.* 51, ἔχω λόγον δὴ καὶ προθυμίαν σέθεν.

467 δυοῖν.] For the dative de-

πειρωμένη δὲ τῶνδε τῶν ἔργων ἐμοὶ  
 σιγὴ παρ' ὑμῶν πρὸς θεῶν ἔστω, φίλαι·  
 ὥς εἰ τάδ' ἡ τεκοῦσα πεύσεται, πικρὰν  
 δοκῶ με πείραν τήνδε τολμήσειν ἔτι.

470

ΧΟΡΟΣ

στροφή.

εἰ μὴ γὰρ παράφρων μάντις ἔφυν καὶ γνώμας

pending on the notion of suitable-ness in ἔχει λόγον, cf. Eur. *Ion*, 1316, τοῖσι δ' ἐνδίκους | ἱερὰ καθίξεν, ὅστις ἡδικοῖτ', ἐχρῆν.

467 πικρὰν.] 'To my cost.' Cf. Eur. *Bacch.* 357, (ὅπως) θάνη, πικρὰν βάκχευσιν ἐν Θήβαις ἰδών; Eur. *I. A.* 1315, ὦ δυστάλαιν' ἐγώ, πικρὰν, | πικρὰν ἰδοῦσα δυσελάναν.

471 ἔτι.] For this ἔτι in forebodings or menaces, see Aesch. *Eum.* 812, ὑμεῖς δ' ἔτ' ἀλλόφυλον ἔλθοῦσαι χθόνα | γῆς τῆσδ' ἐρασθήσεσθε· προὔν-νέπω τάδε: where the texts give ἐς. The emendation is, I believe, due to Mr Shilleto.

472—515. στάσιμον πρῶτον. Arist. (*Poet.* XII. 23) considers the choric element (τὸ χορικόν) of tragedy under two heads: 1. What was sung in full chorus (κοινὰ πάντων), viz. the παράοδος and the στάσιμα: 2. What was given by the coryphaeus or by divisions of the chorus (*ἰδία*): viz. the part taken in the dialogue on the stage (τὰ ἀπὸ σκηνῆς); and the κομμοί or the dirges sung in parts between an actor and the leader or a section of the chorus. The parade or entrance-chant is πρώτη λέξις ὅλου χοροῦ: the stasimon, μέλος χοροῦ τὸ ἀνευ ἀναπαίστου καὶ τροχαίου. The term στάσιμον involves two notions,—that of the chorus *in position* at the thymele: and that of an ode *unbroken* by dialogue or anapaests.

472—515. *Chor.* If I can read omens, the retribution foreshadowed in Clytaemnestra's dream will soon arrive. The spirit of the murdered man is on the watch, in alliance with

that household curse which instigated and will avenge the murder. Nor will one life suffice: the false wife and her accomplice shall die together. Alas for the long history of bloodshed which the shedding of their blood must close!

472—487. Metres of the strophe:—

Vv. 472, 3. εἰ μὴ | γῶ παρὰφρῶν || μάντις ἔφυν | καὶ γνώμας, spondee, choriambus: choriambus, molossus.

V. 474. Choriambus, iambus.

V. 475. εἰσὺν, κ. τ. λ., trochaic tripodia.

V. 476. Δίκα, κ. τ. λ., iambic trimeter.

V. 477. μέτεῖσ' ἰν ῶ | τέκν' || ὄν οὐ | μακροῦ | χρόνῳ, iambic penthemimer: iambic tripodia.

V. 478. Iambic tripodia.

V. 480. ἀδὺπνῶν | κλυοῦσ' αἶν, choriambus, amphibrachys.

V. 481. Trochaic dimeter catal.

Vv. 482, 3. οὐ γάρ | πῶτ' ἀ | μνᾶ-στεῖ γ | ὃ φῦσ' || ἄς Ἑλλὰν | ὦν ἀνάξ, iambic dimeter, followed by molossus and cretic. The two latter form an 'ischiorrhogic' verse: see note at v. 152 on metre of v. 160.

Vv. 484, 5. οὐδ' ἄ | παλαῖ | ἄ, κ. τ. λ. the same—a bacchius (ὅς ἀμφάκ) replacing the molossus.

V. 486. ἄ | νῦν κατ' ἐπέφν' | ἐν αἰ || σχίσταῖς | ἐν αἰκίαῖς, choriambus, iambus: spondee, epitritus (see note at v. 121 on metre of v. 123). The syllable ἄ before the choriambus is termed an ἀνάκρουσις, or 'back-stroke'—preparatory to the rhythm getting under

λειπομένα σοφᾶς,

εἶσιν ἂ πρόμαντις

475

Δίκα, δίκαια φερομένα χεροῖν κράτη  
μέτεισιν, ὧ τέκνον, οὐ μακροῦ χρόνου.

ὕπεστί μοι θράσος,

ἀδυσπνῶν κλύουσαν

480

ἀρτίως ὄνειράτων.

οὐ γάρ ποτ' ἀμναστεῖ γ' ὁ φύσας Ἑλλάνων ἄναξ,

οὐδ' ἂ παλαιὰ χαλκόπλακτος ἀμφάκης γένυς,

weigh. (Note that in the antistrophe, v. 503, ὅς εἰ | κατὰσχῆσῃ corresponds to σχίσταῖς | ἐν αἰκῖ-αῖς. The same licence is found in *O. T.* 1092 (δὲ ταῦτ | ἄρεστ εἶη, as compared with antistr. v. 1109, αἶς πλείστ|ᾱ σὺμπαῖξῃ).

475 ἂ πρόμαντις Δίκα.] 'Justice, who has cast her shadow before,'—πρόμαντις, as having sent the warning dream—the omen of her triumphant advent. Cf. Aesch. *Cho.* 29, τορὸς δὲ φοῖτος (the spectral vision) ὀρθόθριξ, | δόμων ὄνειρόμαντις. μάντις, πρόμαντις usually denote the recipient of inspiration from a higher source: e.g. the Pythoness, Thuc. v. 16, τὴν πρόμαντιν τὴν ἐν Δελφοῖς ἐπητήωντο. On the other hand, the μάντις or πρόμαντις—the subject of the divine frenzy—stood nearer to the god than the mere χρησμοδός: and μαντεύομαι may even be said of the inspiring god himself, e.g. Aesch. *Eum.* 686 (of Apollo), μαντεῖα δ' οὐκέθ' ἀγνὰ μαντεύσει μένων.

476 φερομένα.] *Reportans.*

χεροῖν.] Join χεροῖν κράτη: cf. v. 206, θανάτους αἰκεῖς διδύμην χειροῖν: v. 38, χειρὸς ἐνδίκους σφαγὰς. Schneidewin, 'carrying victory in her hands'; he compares *Il.* xi. 4, (Ἐριδα) πολέμοιο τέ, ας μετὰ χερσιν ἔχουσιν. But—to waive the analogy of vv. 38, 206—could φερομένα χεροῖν mean 'carrying in her hands'? φέρειν is often used for φέρεσθαι, but it does not appear that φέρεσθαι was used for φέρειν.

477 μέτεισιν.] Cf. Aesch. *Eum.* 221, ἐγὼ δ', ἄγει γὰρ αἷμα μητρώον, δίκας | μέτειμι τόνδε φῶτα.

οὐ μακροῦ χρόνου.] A partitive genitive, as denoting the space of time within which an occurrence falls: Madv. *Synl.* § 66. Cf. v. 817.

480 κλύουσαν.] Accus. κατὰ σύν-εσιν, as if ὑφέρπει με had preceded: cf. Aesch. *Pers.* 913, λέλνται γὰρ ἐμῶν γυλῶν ῥώμη | τήνδ' ἡλικίαν ἐσι-δόντ' ἀστῶν: Eur. *Med.* 810, σοὶ δὲ συγγνώμη λέγειν | τὰδ' ἐστὶ, μὴ πάσ-χουσιν, ὡς ἐγὼ, κακῶς.

485 οὐδ' ἂ παλαιά.] 'Nor un-mindful, under the rust of years, is the two-edged blade of brass that dealt the blow.' The very axe—φό-νιος πέλεκυς, v. 99—with which the base blow was struck, nourishes a grudge against the masters who set it such a task, and broods sullenly in its forgotten hiding-place, ready at any moment to bear damning witness. To appreciate the full force of the words, it is necessary to remember an Athenian custom. In the court called τὸ ἐπὶ Πρυτανείῳ inanimate objects which had caused death were brought to a formal trial. The fatal piece of stone, or wood, or iron was arraigned, sentenced, and, according to Draconian law, cast beyond the boundaries (ὑπερορίζεσθαι) in the presence of the ἀρχῶν βασιλεῦς and the φυλοβασιλεῖς. To us, the personification of the spiteful axe might seem too grotesque for tragedy, and more in the quaint manner of a Ger-

ἂ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις.

486

ἀντιστροφή.

ἦξει καὶ πολύπους καὶ πολύχειρ ἃ δεινοῖς

κρυπτομένα λόχοις

490

χαλκόπους Ἑρινύς.

ἄλεκτρ' ἄννυμφα γὰρ ἐπέβα μαιφόνων

γάμων ἀμιλλήμαθ' οἷσιν οὐ θέμις.

πρὸ τῶνδ' εἰ μὲν ἔχει

495

μήποτε, μήποθ' ἡμῖν

ἀψευγὲς πελᾶν τέρας

man fairy tale. To an Athenian audience it would suggest a solemn procedure in their law.

[486 αἰκίαις.] The penult. of αἰκία is always long. According to analogy it should therefore be written αἰκεια; and so Porson, *Advers.* p. 209, wished to write it. As Eustathius (p. 1336, 58) mentions both forms, αἰκεια and αἰκία, Porson and Dawes inferred that he meant to distinguish αἰκεια, with the penultimate long, from αἰκία, with the penult. short. But there is no evidence either for αἰκεια or for αἰκία in classical writers, who use only αἰκία. May not Eustathius, then, have simply meant to distinguish αἰκεια, as a later orthography, from αἰκία, the received form? The Alexandrian grammarians, jealous of strict analogy, may well have exchanged the irregular though classical spelling, αἰκία, for αἰκεια—a purism of which Eustathius has preserved the hint. It is scarcely conceivable, as Ellendt supposes, that he can have believed αἰκεια and αἰκία to be etymologically distinct. (See Ellendt, *Lex.* s. v. αἰκία.)

489 πολύπους καὶ πολύχειρ.] 'With the tramp of many feet and armed with many swords,'—like a mighty and resistless host,—shall the vengeance come. πολύπους and πο-

λύχειρ, in their first intention, express the stormy onset which shall sweep all before it when the avenging power bursts from its ambuscade. But it is part of their less direct import that the vengeance is to be *complex*. A life for a life shall not be the canon here: murderer and murderess must *both* perish. This notion is brought out clearly by the γάρ in v. 492.

491 χαλκόπους.] *i. e.* ἄντυξ πόδα: cf. v. 1387, μεταδρομοὶ κακῶν πανουργημάτων ἄφυκτοὶ κύνες.

492 ἐπέβα, κ. τ. λ.] 'Have been formed between those who should never have been joined'—*intercesserunt*. Cf. *O. T.* 1300, τίς σε προσέβη μανία; *Eur. Andr.* 491, ἔτι σε, πότνια, μετατροπὰ τῶνδ' ἐπεισιν ἔργων.

495 πρὸ τῶνδε.] πρὸ for ἀντί, meaning 'on account of,' is peculiar: though πρὸ for ἀντί, meaning 'instead of,' is common enough: *e.g.* *O. T.* 10, πρέπων ἔφυσ | πρὸ τῶνδε φωνεῖν.

ἔχει με.] 'It possesses me, that...'; *i. e.* 'I feel sure that...' The conjecture πρὸ τῶνδ' ἔρως μὲν ἔχει is worthless. But the first μήποτε is doubtful.

496 μήποτε, κ. τ. λ.] 'That never, to our discomfiture (ἡμῶν dat. incommodi), never will this portent come harmless to the murderer and his accomplice.'

497 ἀψευγὲς.] Without causing them to complain of it—to rue it. Cf. μέμφεσθαι, used of strong



τοῖς δρῶσι καὶ συνδρῶσιν. ἢ τοι μαντεῖαι βροτῶν  
οὐκ εἰσὶν ἐν δεινοῖς ὀνείροις οὐδ' ἐν θεσφάτοις,  
εἰ μὴ τόδε φάσμα νυκτὺς εὖ κατασχήσει.

500

ἐπωδός.

ὦ Πέλοπος ἅ πρόσθεν

504

πολύπονός ἱππεΐα,

ὥς ἔμολες αἰανὴ

τᾷδε γὰρ.

εὖτε γάρ ὁ ποντισθεὶς

Μυρτίλος ἐκοιμάθη,

resentment, Aesch. *Cho.* 36, μέμφεσθαι τοὺς γὰς νέρθεν περιθύμωσ, | τοῖς κτανοῦσι τ' ἐγκοτεῖν. Dindorf suggested ἀψεφές, quoted by Hesych. from Soph.'s *Phaëdra* as = ἀφρόντιστον, 'unheeded.' As ψέφω, quoted by Hesych. in its compounds καταψέφω and μεταψέφω, meant to *darken*, it is not obvious how ἀψεφής = ἀφρόντιστος, unless it mean 'that on which the shadow of thought—of solicitude—has not fallen.'

πελᾶν.] Attic future of πελάζω: thrice in Soph.:—1. Here. 2. doubtful in *Phil.* 1149, φυγὰ μ' οὐκέτ' ἀπ' αὐλίων | πελᾶτε: 'no more will ye (θηρία) draw me after you (πελᾶτε transitive) in your flight.' 3. *O. C.* 1060 (οἶμαι...τάχ' ἐμμίξειν βοᾷ) ἢ που τὸν ἐφέσπερον (χῶρον) ... πελῶσι—clearly a future, as in the other two places.

498 τοῖς δρῶσι καὶ συνδρῶσιν.] i.e. Aegisthus and Clytaemnestra: for plur., cf. v. 146, *note*. Dindorf understands these words of the avengers, and therefore condemns ἀψεγές (though he retains it in the text), as unsuitable. He prefers ἀψεφές, 'unheeded': see v. 497, *note*. But for δρᾶν of *crime*, see Aesch. *Cho.* 305, δράσαντι παθεῖν, | τριγέρων μῦθος τᾷδε φωνεῖ. Eur. *Andr.* 336, καὶ σὺ τόνδ' ἀγωνιεῖ | φόνον· τὸ συνδρῶν γάρ σ' ἀναγκάσει χρέος.

503 κατασχήσει.] Lit., come into haven: *Phil.* 221, ἦνικ' ἐκ τῆς Ποντίας | Χρύσης κατέσχον δεῦρο ναυβάτη στόλῳ. Cf. Aesch. *P. V.* 190,

πᾶ ποτε τῶνδε πόνων | χρή σε τέρμα κέλσαντ' ἐτιδεῖν.

504—515. The epode. See v. 233, *note*.

504. Metres of the epode:

With the exception of vv. 507, 513 (cretics), these verses are *ισχυορωγικά* (*note* at v. 153 on v. 160), in four varieties:—

(1) Vv. 504, 506, 508, 509. ὦ πέλῳς | ᾧ πρόσθεν: paeon, molossus.

(2) Vv. 505, 515. πῶλυπῶνδς | ἱππεῖα: the foot called προκελευσ-ματικός and a molossus.

(3) Vv. 510, 511. πᾶγχρῶσῶν | ἐκ δῖφρῶν, two molossi.—V. 512. προρριῶς | ἐκρίφθεις, an 'antibacchius,' a molossus.

(4) V. 514. ἐλῖπέν ἐκ | τοῦδ' οἴκου, paeon quartus, molossus.

505 ἱππεΐα.] The chariot-race with Oenomaus, in which the hand of Hippodameia was the prize.

508 εὖτε.] So ὅτε, Thuc. I. 13, ἔτη δ' ἔστι μάλιστα τριακόσια ... ὅτε Ἀμεινοκλῆς Σαμίους ἦλθε.

509 Μυρτίλος.] The charioteer of Oenomaus. He was bribed by Pelops to leave out his master's linchpins: Pelops accordingly won, but to avoid redeeming his pledges threw Myrtilus into the sea as they drove home along the cliffs. The ἀρά of the Pelopid house was pronounced by Myrtilus as he sank.

ἐκοιμάθη.] 'Slept.' Myrtilus sank into his grave, and in a moment the sea hushed his cry. But from the

παγχρύσων ἐκ δίφρων  
 δυστάνοις αἰκλαῖς  
 πρόρριζος ἐκριφθεῖς,  
 οὐ τί πω  
 ἔλιπεν ἐκ τοῦδ' οἴκου  
 πολύπονος αἰκία.

510

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ

515

ἀνειμένη μὲν, ὥς ἔοικας, αὖ στρέφει.  
 οὐ γὰρ πάρεστ' Αἰγισθος, ὅς σ' ἐπεῖχ' αἰεὶ  
 μὴ τοι θυραίαν γ' οὔσαν αἰσχύνειν φίλους·  
 νῦν δ' ὥς ἄπεστ' ἐκείνος, οὐδὲν ἐντρέπει  
 ἐμοῦ γε· καίτοι πολλὰ πρὸς πολλοὺς με δὴ

520

stillness of that quick and silent death awoke the tumult of crime with which for ages the house of the murderer was to ring.

512 **πρόρριζος.**] Herod. III. 40, *τελευτᾶν πρόρριζον*: Soph. *El.* 755, *πρόρριζον, ὥς ἔοικεν, ἐφθαρται γένος. ἐκριφθεῖς.*] Porson on the var. lect. *ἐκριφθεῖς*:—‘sane tritissima est locutio πρόρριζος ἐκριφθεῖς, sed ob id ipsum non putem Sophocli restituum.’

514 **ἐκ τοῦδε]**=**ἐκ τούτου** (cf. v. 441), referring back to *εὔτε*.

**οἴκον.**] It seems awkward to make *ἔλιπεν* intrans., as *λείπει* sometimes is. Schneidewin, *οἴκους*.

515 **πολύπονος.**] Schneidewin *πολυπάμονας*: Valckenār *πολύποινος*. There is no limit to conjecture, since in an epode there is no appeal to metre.

516—559. *Enter CLYTEMNESTRA.*—*Cl.* (to *Electra*). So it seems that you have broken loose once more: Aegisthus is away, and you care not for *me*. Yet *I* am the tyrant whom you accuse of attacking and harassing you. I act strictly on the defensive, merely replying to your taunts. You taunt me with slaying your father. Did he not, for his brother's sake, slay my daughter?—*El.* Have I leave to speak plainly?—*Cl.* You have.—*El.* Well, then, in the first place your daughter was sa-

crificed on public, not on personal grounds. In the next place, supposing it to have been otherwise, that does not justify your deed: at this rate, you should be killed too. Thirdly, how do you account for your living with Aegisthus and having banished Orestes?—*Cl.* Insolent and shameless! Have you done? May I sacrifice in peace?—*El.* Sacrifice; I have done.—*Cl.* Hear, Phoebeus the Averter, my secret prayer: avert the omen of the dream: fulfil the wishes which in a thwarting presence I dare not utter.

516 **μὲν]**=‘so:’ cf. Plat. *Charm.* 153 C, *παρεγίνου μὲν, ἢ δ' ὅς, τῇ μάχῃ*; ‘So you were present at the battle?’

518 **θυραίαν.**] Clytemnestra could say this with plausibility. Cf. the precept of Phocylides, *frag.* 203, *παρθενικὴν δὲ φύλασσε πολυκλείστοις θαλάμοισι, ἢ μηδὲ μιν ἄχρι γάμων πρὸ δόμων ὀφθῆναι ἐάσης*: Eur. *Or.* 108, *Ἡ. τί δ' οὐχὶ θυγατρὸς Ἑρμιόνης πέμπεις δέμας*;—*El.* *eis ὄχλον ἔρπειν παρθένοισιν οὐ καλόν*: Eur. *I. A.* 737, *Αἴ. (καλὸν) καὶ τὰς γ' ἐν οἴκῳ μὴ μόνας εἶναι κόρας*.—*Κλ.* *ὄχνηοῖσι παρθενώσι φρουροῦνται καλῶς*. Even for married women, *χαλεπή τοι γυναικῶν ἔξοδος*, Ar. *Lys.* 16.

520 **καίτοι.**] ‘Yet’—although your conduct discredits your complaint.

δὴ.] With πολλοὺς: cf. *ἐχθίστα δὴ*, v. 202. *note*.

ἔξειπας ὡς θρασεῖα καὶ πέρα δίκης  
ἄρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά.  
ἐγὼ δ' ὕβριν μὲν οὐκ ἔχω, κακῶς δέ σε  
λέγω κακῶν κλύουσα πρὸς σέθεν θαμά.

πατὴρ γὰρ, οὐδὲν ἄλλο, σοὶ πρόσχημ' αἰεὶ,

525

ὡς ἐξ ἐμοῦ τέθνηκεν. ἐξ ἐμοῦ; καλῶς  
ἔξοιδα· τῶνδ' ἄρνησις οὐκ ἔνεστί μοι.

ἢ γὰρ Δίκη νιν εἶλεν, οὐκ ἐγὼ μόνη,  
ἢ χρὴν σ' ἀρήγειν, εἰ φρονοῦσ' ἐτίγχανες·

ἐπεὶ πατὴρ σὸς οὗτος, ὃν θρηνεῖς αἰεὶ,

530

τὴν σὴν ὅμαιμον μῦνος Ἑλλήνων ἔτλη

θῦσαι θεοῖσιν, οὐκ ἴσον καμὼν ἐμοὶ

λύπης, ὅτ' ἔσπειρ', ὥσπερ ἢ τίκτους' ἐγώ.

εἶεν, δίδαξον δὴ με τοῦ χάριν, τίνων,

522 ἀρχω.] Probably ἀρχω here = *impero*, though it might be taken with the participle, 'I provoke you with insult,' as in *Il.* II. 378, ἐγὼ δ' ἤρχον χαλεπαίνων: cf. v. 552. For Electra more than once complains that her mother is her *tyrant*: at v. 597 she calls her *δεσπότιν*, and at v. 264 says *κακ τῶνδ' ἀρχομαι*.

523 ἔχω.] Am guilty of: Eur. *H. F.* 165, ἔχει δὲ τοῦμὸν οὐκ ἀναίδειαν, γέρον, | ἀλλ' εὐλάβειαν. Cf. v. 351, *note*.

525 σοί.] See v. 1213, *note*.

528 γάρ.] (It is true that I killed your father): *for* I could not help it. I was merely the passive instrument of Justice. Cf. *Measure for Measure*, Act I. Sc. 2 (Angelo to Isabella): *Be you content, fair maid: It is the law, not I, condemns your brother.*

529 ἀρήγειν.] Cf. *Ant.* 677, οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις: 'thus one should support the cause of order.'

531 τὴν σὴν ὅμαιμον.] In speaking of Iphigeneia, Electra avoids the name of 'sister;' feeling instinctively that, as the victim of Agamemnon, Iphigeneia is (so to say) on the side of Clytaemnestra. She alludes

to her as τὴν αὐτοῦ κόρην, v. 572: *κείνης*, v. 573: αὐτήν, v. 576: τῆς (σῆς) θυγατρὸς, v. 592.

μῦνος.] Aesch. has μῦνος only once (in μούνωψ), *P. V.* 823, τὸν τε μουνῶπα στρατόν: Eur. only once (in μούναρχος), *Rhes.* 31, ποῦ δὲ γυμνήτων μούναρχοι; where Dindorf, *μόναρχοι*. In the seven extant plays of Soph., μῦνος for μόνος occurs twelve times in dialogue: once besides in *frag.* 426 (ed. Dind.). Other Ionic forms in tragic dialogue are γούνατα, κούρος, δουρί, and ξείνος (the last, always *metro cogente*, except in Eur. *I. T.* 798, ξεῖν', οὐ δικαίως, κ.τ.λ.).

533 ὥσπερ.] οὐ καμὼν ἴσον ἐμοί—(οὐ καμῶν, I say), ὥσπερ ἐγὼ ἔκαμον.

534 εἶεν.] 'Very well:' *i. e.* you have heard my charge against Agamemnon:—let me now hear your defence of him.

τοῦ χάριν, τίνων.] 'Tell me *why*—for *whose* sake—he immolated her. For the Greeks, wilt thou say?' Clearly, χάριν τίνων; is the question to which Ἀργείων χάριν is the supposed answer. Brunck, Dindorf, Schneidewin, and others, make τίνων the participle of τίνω; thereby enervating a spirited verse. Hermann τοῦ, χάριν τίνος, 'why, for whose

ἔθυσεν αὐτήν. πότερον Ἀργείων ἐρεῖς;  
 ἀλλ' οὐ μετῆν αὐτοῖσι τὴν γ' ἐμὴν κτανεῖν.  
 ἀλλ' ἀντ' ἀδελφοῦ δῆτα Μενέλεω κτανὼν  
 τὰμ' οὐκ ἔμελλε τῶνδ' ἐμοὶ δώσειν δίκην;  
 πότερον ἐκείνῳ παῖδες οὐκ ἦσαν διπλοῖ,  
 οὓς τῆσδε μᾶλλον εἰκὸς ἦν θνήσκειν, πατρὸς  
 καὶ μητρὸς ὄντας, ἧς ὁ πλοῦς ὅδ' ἦν χάριν,  
 ἢ τῶν ἐμῶν Ἀιδῆς τιν' ἕμερον τέκνων  
 ἢ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον;  
 ἢ τῷ πανώλει πατρὶ τῶν μὲν ἐξ ἐμοῦ  
 παίδων πόθος παρεῖτο, Μενέλεω δ' ἐνῆν;  
 οὐ ταῦτ' ἀβούλου καὶ κακοῦ γνώμην πατρός;

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545

sake?' cf. *Ar. Nuḗ.* 22, τοῦ δώδεκα μνάς Πασία; But rhythm would rather place the comma after χάριν: and *τίνος* for *τίνων* is gratuitous.

537 ἀλλ' ἀντ' ἀδελφοῦ.] In a series of supposed arguments and answers, ἀλλά (as in v. 536) usually introduces the triumphant *answer*. Here it introduces a sentence comprising both argument and answer, and thus serves as a preface to each: ἀλλά (*but*, you will say forsooth, δῆτα) ἀντὶ ἀδελφοῦ ἔκτανεν τὰ ἐμά: ἀλλά (*but*, I rejoin) οὐκ ἔμελλε δώσειν δίκας;

539 πότερον.] 'Was it that he had not two children?'—*or* (%, v. 542) was it that Hades, &c.—*or*, thirdly (%, v. 546), was it that your father, &c.?

διπλοῖ.] Homer notices only a daughter—Hermione—whom Helen bore to Menelaus: *Od.* iv. 12, Ἑλένη δὲ θεοὶ γόνον οὐκέτ' ἐφαινον, | ἐπεί δὴ τὸ πρῶτον ἐγένετο παῖδ' ἑρατεινήν | Ἑρμιόνην. But it would have been bad pleading to inquire why Menelaus did not immolate his only child (τηλυγέτην, *Il.* iii. 175). Sophocles therefore follows Hesiod, *frag.* 131: ἢ (Helen) τέκεθ' Ἑρμιόνην δουρικλειτῷ Μενελάῳ, | ὀπλότατον δ' ἔτεκεν Νικόστρατον, δῖον Ἀρης.

541 ἦς ὁ πλοῦς, κ.τ.λ.] The epic motive of the expedition—τίσασθαι Ἑλένης ὀρμήματά τε στοναχὰς τε—

attracts the sceptical criticism of Thucydides: i. 9, Ἀγαμέμνων τέ μοι δοκεῖ τῶν τότε δυνάμει προὔχων, καὶ οὐ τοσοῦτον τοῖς Τυνδάρειω ὄρκοις κατελειγμένους τοὺς Ἑλένης μνηστήρας ἄγων, τὸν στόλον ἀγείραι.

542 ἕμερόν τινα.] The *τινα* is obviously ironical—'Or had Hades a vague preference for feasting on my children?'

543 δαίσασθαι.] Epexegetical infinitive: cf. *Plat. Crito* p. 52 B, οὐδ' ἐπιθυμία σε ἄλλης πόλεως οὐδ' ἄλλων νόμων ἔλαβεν, εἰδέναι: *Dem. Aristocr.* p. 689, Ἀριστείδης κύριος τῶν φόρων ἐγένετο, τάξαι: *Plat. Rep.* p. 443 B, εὐθὺς ἀρχόμενοι τῆς πόλεως, οἰκίζουσιν. See v. 1278, *note*: v. 1459. Cf. *Madv. Synl.* § 153.—δαίνυμαι takes an accus.: *Soph. frag.* 153 (*Dind.*), ὠμοβρῶς ἐδαίσατο | τὸν Ἀσδάκειον παῖδα.

545 παρεῖτο.] 'Had been dismissed:' from plur. παρεῖμην. But ἐφεῖτο, v. 1111, is from 2nd aor. ἐφεῖμην: and so μεθέτο, *Trach.* 197. The passive voice of ἀνίημι, καθίημι, μεθίημι, παρίημι, ὑφίημι, is rare in Attic, except in the perf. and perf. part. The pass. of ἐφίημι and of προσίημι is not used at all. Of ἀφίημι, the aor. 1, fut. 1, and perf. pass. were in common use.

546 ἀβούλου καὶ κακοῦ γνώμην.] 'Insensate and misjudging.' These epithets seem at first sight not very

δοκῶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγω.  
φαίη δ' ἂν ἡ θανοῦσά γ', εἰ φωνὴν λάβοι.  
ἐγὼ μὲν οὖν οὐκ εἰμὶ τοῖς πεπραγμένοις  
δύσθυμος· εἰ δὲ σοὶ δοκῶ φρονεῖν κακῶς  
γνώμην δικαίαν σχοῖσα, τοὺς πέλας ψέγε.

550

## ΗΛΕΚΤΡΑ

ἐρεῖς μὲν οὐχὶ νῦν γέ μ' ὥς ἄρξασά τι  
λυπηρὸν εἶτα σοῦ τάδ' ἐξήκουσ' ὕπο·  
ἀλλ' ἦν ἐφῆς μοι, τοῦ τεθνηκότος θ' ὕπερ  
λέξαιμ' ἂν ὀρθῶς τῆς κασιγνήτης θ' ὁμοῦ.

555

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ

καὶ μὴν ἐφίημ'· εἰ δέ μ' ᾧδ' αἰὲς λόγους  
ἐξηρχες, οὐκ ἂν ἦσθα λυπηρὰ κλύειν.

appropriate. The parent's heart rather than his head, one would have thought, was in fault. But the idea uppermost is the *perversity* of Agamemnon in killing his own child when he might have taken his brother's. It is characteristic of Clytaemnestra's ἀνδρόβουλον κέαρ that she insists upon the folly of the action as much as upon its cruelty.

547 δοκῶ μὲν.] Cf. v. 61, *note*.

εἰ καί.] Though (as is the case):  
1. ἄνθρωπος, εἰ καὶ θνητός ἐστι· 2.  
ἄνθρωπος, καὶ εἰ ἀθάνατος ἦν.

549 τοῖς πεπραγμένοις.] Causal dative: cf. Thuc. III. 98, τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους, 'on account of what had happened:' Soph. *Ant.* 955, ζεύχθη... κερτομοῖς ὀργαῖς, 'he was bound fast for his angry taunts' (lit., by their means). Cf. v. 428. *Madv. Synl.* § 41.

551 σχοῦσα.] 'Having taken a just resolve,'—σχοῦσα referring to the particular point of past time at which the decision was made. Cf. Eur. *Hel.* 469, (Menelaus hears that Proteus is) οὐκ ἔνδον, 'Ἐλλήσιν δὲ πολεμώτατος. ME. τιν' αἰτίαν σχών;

What particular provocation has he had?

552 ἄρξασα.] Cf. v. 522, *note*.

554 τοῦ τεθνηκότος θ'.] Hermann, τοῦ τεθνηκότος γ': 'Indicatio Electrae se pro patre tantum ac sorore, non etiam pro se ipsa dicturam esse.' But *τε* repeated after both τεθνηκότος and κασιγνήτης has an appropriate force of its own. It expresses that the statement is not to be an *ex parte* one, but that the case is to be put with even fairness for both sides.

556 καὶ μὴν ἐφίημ'.] 'Oh, you have my leave.' καὶ μὴν is more than καὶ δή: it means literally 'however,' i. e. 'oh, if that is all—if you are only waiting for my permission—I have no objection.' Cf. Soph. *O. T.* 344, ΤΕΙ. θυμοῦ δι' ὀργῆς ἤτις ἀγριωτάτη. ΟΙ. καὶ μὴν παρήσω γ' οὐδὲν (you have given me *carte blanche*:—well, I shall take it): *Ant.* 221, ΧΟ. οὐκ ἔστιν οὕτω μῶρος ὃς θανεῖν ἐρᾷ. ΚΡ. καὶ μὴν ὁ μισθός γ' οὗτος (well, I can answer for that being the penalty).

λόγους ἐξηρχες] = προσεφώνεις. Cf. v. 125, *note*.



## ΗΛΕΚΤΡΑ

καὶ δὴ λέγω σοι. πατέρα φῆς κτεῖναι. τίς ἂν  
 τούτου λόγος γένοιτ' ἂν αἰσχίων ἔτι,  
 εἴτ' οὖν δικαίως εἶτε μῆ; λέξω δέ σοι  
 ὥς οὐ δίκη γ' ἔκτεινας, ἀλλὰ σ' ἔσπασεν  
 πειθῶ κακοῦ πρὸς ἀνδρὸς, ᾧ ταυῦν ξύνει.  
 ἐροῦ δὲ τὴν κυναγὸν Ἄρτεμιν τίνος  
 ποινὰς τὰ πολλὰ πνεύματ' ἔσχ' ἐν Αὐλίδι·  
 ἢ γὼ φράσω· κείνης γὰρ οὐ θέμις μαθεῖν.  
 πατήρ ποθ' οὐμός, ὥς ἐγὼ κλύω, θεᾶς  
 παίζων κατ' ἄλσος ἐξεκίνησεν ποδοῖν  
 στικτὸν κεράστην ἔλαφον, οὗ κατὰ σφαγὰς

560

565

558 καὶ δὴ.] Cf. v. 317, *note*.560 εἴτ' οὖν.] Sc. *ἐκτεινας*. Cf. Aesch. *Eum.* 446, σὺ δ', εἰ δικαίως εἶτε μῆ (sc. *ἐκτεινα*, 5 lines before), *κρίνον δίκην*.563 ἐροῦ δέ.] You want to know why Agamemnon killed Iphigeneia. You had better go a step further back, and ask Artemis why *she* detained the fleet at Aulis. The detention was the cause of the sacrifice.κυναγόν] Pors. *ad Eur. Or.* 26, 'Attici dicunt Ἀθάνα, δαρὸς, ἔκατι, κυναγός, ποδαγός, λοχαγός, ξεναγός, ὀπαδός per *a*, non per *η*... Recte, opinor, *κυνηγέτης* reliqui, *Hec.* 1156. Attici enim, quanquam dicunt Ἀθάνα, non dicunt Ἀθαναία, sed Ἀθηναία.'τίνος ποινὰς... ἔσχε.] 'To punish what guilt she restrained the frequent winds at Aulis.' *ποινὰς*, acc. in appos. with the sentence *πνεύματα ἔσχε*: cf. Aesch. *P. V.* 574, *τίνος ἀμπλακίας ποινὰς ὀλέκει*; 'In punishment for what sin art thou perishing?' For *ἔσχε*, *inhibuit*, cf. *O. C.* 888, *βουθυτοῦντ' ἄμφι βωμῶν ἔσχετ' ἐναλίω θεῷ*, 'ye have stopped me.'—τὰ πολλὰ πνεύματα, *multos illos ventos qui flare ibi solent* (Hermann).—I formerly understood;—'he (ὁ πατήρ, v. 558) suffered those tedious winds' but now prefer the usual interpretation, because Artemis is the naturalsubject to *ἔσχε*. Cf. v. 571, *κατεῖχ' Ἀχαιοῦς*.565 κείνης.] *εὐσέβεια* is the basis of Electra's character. Thus she feels most acutely, and as one of the most distressing evils of her situation, that it does not admit of piety towards her mother being combined with piety towards the gods (vv. 308, 316). And here she quickly recalls, as irreverent, the rhetorical *ἐροῦ τὴν κυναγὸν Ἄρτεμιν* into which the warmth of the debate had betrayed her.566 ὥς ἐγὼ κλύω.] *i. e.* possibly you may be able to correct me: but I have always understood that these were the circumstances of the case: *ἐγὼ* expressing confidence in her own version of the story, tempered by a sense that there may be other versions: cf. *Trach.* 86, *ἀλλ' εἰμι, μῆτερ· εἰ δὲ θεσφάτων ἐγὼ | βάξιν κατῆδη τῶνδε, κἂν πάλοι παρῆν*.567 ἄλσος.] A woodland haunt of the goddess: cf. v. 5, *note*.568 ἔλαφον.] In Aesch. *Ag.* 132 the sin of Agamemnon against Artemis is only hinted at, as having been something *analogous* to the slaughter of the hare by the two eagles—the incident which furnished Calchas with his text.

οὗ κατὰ σφαγὰς.] 'And with

ἐκκομπάσας ἔπος τι τυγχάνει βαλῶν.

καὶκ τοῦδε μηνίσασα Λητώα κόρη

570

κατεῖχ' Ἀχαιοὺς, ὥς πατὴρ ἀντίσταθμον

τοῦ θηρὸς ἐκθύσειε τὴν αὐτοῦ κόρην.

ᾧδ' ἦν τὰ κείνης θύματ'· οὐ γὰρ ἦν λύσις

ἄλλῃ στρατῷ πρὸς οἶκον οἶδ' εἰς Ἴλιον.

ἀνθ' ὧν βιασθεῖς πολλὰ κἀντιβὰς μόλις

575

ἔθυσεν αὐτὴν, οὐχὶ Μενέλεω χάριν.

εἰ δ' οὔν, ἐρῶ γὰρ καὶ τὸ σὸν, κεῖνον θέλων

some bold vaunt about its slaughter, he shoots and hits.' For κατὰ, cf. Herod. II. 3, κατὰ τὴν τροφὴν τῶν παίδων τοσαῦτα ἔλεγον: and the Homeric phrases πλάζεσθαι κατὰ ληΐδα (to roam about, *i. e.* on a foray: *Od.* III. 106): κατὰ χρέος ἐλθεῖν τινός (to come about, *i. e.* in need of a person: *Od.* XI. 479). Monk, κατὰ σφαγὰς βαλῶν, 'in the throat,'—a strange place in which to hit a running deer.

569 ἔπος τι.] Hyginus, a grammarian in the reign of Augustus, tells the story in his *Fabularum Liber*, and observes the same εὐφημία:— 'superbiusque in Dianam locutus est.'

570 ἐκ τοῦδε.] *Idcirco*: not, as in v. 514, *ex illo tempore*.

μηνίσασα.] The epic μῆνις and μῆνις are used properly of the terrible and abiding anger of gods or of god-like heroes. In Sophocles we find the word robbed in part of its ancient dignity. Thus it is used of wrath as impotent and unimpressive as Haemon's against his father Creon (πατρὶ μηνίσας φόνον, *Ant.* 1177): and so in *O. T.* 699, μῆνις is nothing more than κότος. But μῆνιμα, *piaculum*, always preserved its reference to the majestic anger of the gods.

572 τοῦ θηρός.] Genitive of value, or (more generally) of comparison: cf. v. 67, γῆς ἰσόμοιρος ἀήρ, *note*.

ἐκθύσειε.] 'Give up to sacrifice:' lit., 'immolate outright.' *Im-*

*mola* *expiandi causa*, Ellendt, and so Schneidewin. But this idea of *atonement* belongs only to the middle ἐκθύεσθαι in two special contexts: (1) Herod. VI. 91, ἄγος ἐκθύεσθαι οὐχ οἷοί τε ἐγίνοντο, 'they found themselves unable to wipe out the pollution by their sacrifices:' (2) Eur. frag. 155, τίνα δεῖ μακάρων ἐκθυσάμενους | εὐρεῖν μόχθων ἀνάπανταν; *i. e.* 'what god must we prevail upon by our sacrifices, &c.:' cf. ἐξεπάρειν τινά, to conquer a person by spells. The active ἐκθύειν with accus. of the victim, can only mean to sacrifice *utterly*—to yield up for sacrifice—implying resistance or reluctance on the part of the sacrificer. Cf. ἐκκενώ, ἐκβαρβαρώ, &c.

573 ᾧδ' ἦν.] For εἶναι where ἔχειν would be more usual, cf. Eur. *Med.* 89, τῷ, εὐ γὰρ ἔσται: Ar. *Plut.* 1188, θάρρει· καλῶς ἔσται γάρ: Dem. *Neaer.* p. 1354, ἡδέως ἂν αὐτοῖς εἴη.

574 πρὸς οἶκον.] Among the chiefs assembled at Aulis were many insular princes, whose return home might have been totally cut off by Artemis and her storms.

575 κἀντιβὰς.] Cf. Aesch. *Ag.* 199, βαρεῖα μὲν κῆρ τὸ μὴ πινέσθαι, | βαρεῖα δ' εἰ | τέκνον δαΐξω, δόμων ἀγαλμα, κ.τ.λ. .. ἐπεὶ δ' ἀνάγκας ἔδω λέπαδνον... ἔτλα δ' οὖν θυτὴρ γενέσθαι θυγατρός.

μόλις.] With ἔθυσεν: 'reluctantly' sacrificed her. Cf. *Phil.* 329, ἐξερῶ, μόλις δ' ἐρῶ.

577 εἰ δ' οὔν.] 'But it was with

ἐπωφελῆσαι ταύτ' ἔδρα, τούτου θανεῖν  
 χρῆν αὐτὸν οὔνεκ' ἐκ σέθεν; ποίῳ νόμῳ;  
 ὅρα τιθεῖσα τόνδε τὸν νόμον βροτοῖς  
 μὴ πῆμα σαντῇ καὶ μετὰ γνοίαν τίθης.  
 εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου, σύ τοι  
 πρώτη θάνοις ἂν, εἰ δίκης γε τυγχάνοις.  
 ἀλλ' εἰσόρα μὴ σκῆψιν οὐκ οὔσαν τίθης.  
 εἰ γὰρ θέλεις, δίδαξον ἀνθ' ὅτου τανῦν  
 αἴσχιστα πάντων ἔργα δρῶσα τυγχάνεις,  
 ἥτις ξυνεύδεις τῷ παλαμναίῳ, μεθ' οὐ

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the wish' &c. The particles δ' οὖν are used in resuming the main thread of a discourse after a parenthesis. Thus in *Ag.* 199 (just quoted), after pausing on the father's doubt and sorrow, the narrative proceeds—ἔτλα δ' οὖν θυτῇ γενέσθαι. Similarly εἰ δ' οὖν carries the mind back to some former hypothesis which has been for a time dropped: here, to Clytaemnestra's words at v. 537. Compare Aesch. *Ag.* 1009, εἰ δ' οὖν ἀνάγκη τῆσδ' ἐπιρρέποι τύχης: ('liberty is always better than slavery,') but if the doom of a slave's lot *should* fall on anyone, it is well to have good masters: where δ' οὖν brings back the mind to the fact which suggested the whole speech, viz. that Cassandra is a slave.

καὶ τὸ σόν.] Cf. *Phil.* 479, καὶ ταῦτα—δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν | —οὐτ' εἶπε κρύπτειν, κ. τ. λ.  
 579 οὔνεκα.] Divided from its case: cf. *O. T.* 1010, εἰ τῶνδε φεύγεις οὔνεκα.

580 τιθεῖσα.] Cf. Eur. *Alc.* 58, πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης: 'the rule which you are laying down is in the interest of the rich.' For τιθεῖν νόμον and τίθεσθαι νόμον, compare (a) Plat. *Rep.* p. 339 C, οὐκοῦν (οἱ ἄρχοντες) ἐπιχειροῦντες νόμους τιθεῖν τοὺς μὲν ὀρθῶς τιθέασιν, τοὺς δὲ τινὰς οὐκ ὀρθῶς: (b) Plat. *Gorg.* p. 483 B, οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἀνθρωποὶ εἰσι καὶ οἱ πολλοί.

581 μὴ τίθης.] '(Take care) that you are not prescribing,' &c. But μὴ τιθῆς, 'beware lest you are prescribing,' &c. The difference is μὴ τίθης expresses the *certainly* that the thing is actually being done; μὴ τιθῆς, merely the *probability*. Suppose A to be in the room where B is writing. A, hearing B soliloquize on the spelling of a word, might say δέδοικα μὴ ἀμαρτάνης. But if, standing over B, he saw him in the act of misspelling, he might say δέδοικα μὴ ἀμαρτάνειν. Hermann prefers τιθῆς: 'intelligit Electra non esse hanc mentem Clytaemnestrae ut eiusmodi legem probet, sed consequi tantum dicit ut probare debeat.' Now the question is not as to what Clytaemnestra *approves*, but as to what she is in fact *doing*. The point of the sentence is that she is *certainly* doing what she *probably* does not intend—laying down a rule fatal to herself. τίθης, then, appears more forcible than τιθῆς, both here and in v. 584. It is remarkable that Dindorf, who supports τιθῆς here, gives προστίθης in a precisely similar passage, Eur. *Ion.* 1525, ὅρα σὺ, μήτε, μὴ σφαλεῖσα...ἐπειτα τῷ θεῷ προστίθης τὴν αἰτίαν.

584 οὐκ οὔσαν]=ψευδῇ. Cf. *Il.* XXIV. 296, εἰ δέ τοι οὐ-δώσει: Soph. *Ai.* 1131, εἰ τοὺς θανόντας οὐκ-ἔψ θάπτειν. See v. 244, *note* on οὐ-δέν.

587 τῷ παλαμναίῳ.] 'The pol-

πατέρα τὸν ἄμὸν πρόσθεν ἐξαπάλεσας,  
καὶ παιδοποιεῖς, τοὺς δὲ πρόσθεν εὖσεβεῖς  
κάξ εὖσεβῶν βλαστύντας ἐκβαλοῦς' ἔχεις.  
πῶς ταῦτ' ἐπαινέσαιμ' ἄν; ἢ καὶ τοῦτ' ἐρεῖς,  
ὡς τῆς θυγατρὸς ἀντίποινα λαμβάνεις;  
αἰσχροῶς, εἴαν περ καὶ λέγῃς. οὐ γὰρ καλὸν  
ἐχθροῖς γαμείσθαι τῆς θυγατρὸς οὔνεκα.  
ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε,  
ἢ πᾶσαν ἵης γλῶσσαν ὡς τὴν μητέρα

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luted murderer.' Cf. *Trach.* 1197, φονέα γενέσθαι καὶ παλαμναῖον σθέν, παλάμη = a deed of violence: *Phil.* 1206, ῥέζειν παλάμαν: Aesch. *Suppl.* 845, ὀλομέναι παλάμαις. (The verb παλαμάσθαι, however, involves the idea of fraud rather than of violence: Ar. *Ach.* 659, πρὸς ταῦτα Κλέων καὶ παλαμάσθω | καὶ πᾶν ἐπ' ἔμοι τεκταίνεσθω.) Zeus was worshipped at Chalcis (Müller, *Eumeneis*.) as παλαμναῖος, i.e. προστρόπαιος: cf. Apoll. Rh. IV. 709, Ζῆνα παλαμναίων τιμήορον ἱκεσιᾶν. Eur. uses the word only once, in the secondary sense of ἀλάστωρ, μιάστωρ, an avenger: *I. T.* 1218, μὴ παλαμναῖον λᾶβω.

589 παιδοποιεῖς.] Cf. Eur. *Or.* 62, τεκοῦσα δ' ἄλλους παῖδας Αἰγίσθω πάρα | πάρεργ' Ὀρέστην καὶ ποιεῖται δόμων.

εὖσεβεῖς, κ. τ. λ.] 'The innocent children of an earlier and a lawful union:' εὖσεβεῖς seeming to include both the notion of personal innocence, as opposed to παλαμναῖος in v. 587, and that of legitimacy, as opposed to the contemptuous παιδοποιεῖς—the second sense being brought out more distinctly by κάξ εὖς. βλαστύντας.

590 βλαστύντας.] One MS. gives βλαστῶντας. The only trace of βλαστᾶω is in a scholium on Pind. *P.* IV. 115, which amplifies θάλλει into θάλλει καὶ βλαστᾶ (Dind.: Steph. *Thes.* vol. II. p. 273). For βλαστέω there is rather more authority: Soph. *frag.* 239, δεῖλη δὲ πᾶσα τέμνεται

βλαστουμένη (deponent) | καλῶς ὁπώρα: and Cramer, *Anecd.* I. p. 96, βλαστεῖ δ' ἐπὶ γῆς δένδρεα. In Aesch. *Cho.* 580 the MSS. have βλαστοῦσι. ἐκβαλοῦς' ἔχεις.] This form is more than the perfect, in that it emphasizes more strongly the present existence of the result: cf. Madv. *Synt.* § 179.

591 ἢ καὶ τοῦτ' ἐρεῖς.] 'Or wilt thou e'en say this, that' &c. The question would be more pointed if it were—'Or wilt thou say that *here* too,—in *this* also—thou art exacting retribution for thy daughter?' But this would probably require ταῦτα instead of τοῦτο.

593 αἰσχροῶς.] Sc. ἀντίποινα λαμβάνεις: not λέγεις.

καλ.] Cf. v. 385, *note*.

594 ἐχθροῖς.] For the plur., cf. v. 146, *note*. Aegisthus, as the son of Thyestes, is ἐχθρὸς to the family of the Atreidae: cf. v. 1508.

595 οὐδὲ νουθετεῖν.] After upbraiding Clytaemnestra without interruption through thirty-six trimeters, it appears scarcely seasonable to complain of her impatience under reproof. But Electra is now thoroughly angry; all grievances past and present crowd upon her mind at once; she can argue no longer—henceforward she declaims.

596 ἤης.] 'Ius plerique codices et Ald.,' Dind.: but see Pors. *ad Or.* 141:—'Nec me fugit, Bruncium pluribus in locis Sophoclis et Aristophanis τιθεῖς, ξυνιᾶς, et similes

κακοστομοῦμεν. καί σ' ἔγωγε δεσπότην  
ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω,  
ἢ ζῶ βίον μοχθηρὸν, ἔκ τε σοῦ κακοῖς  
πολλοῖς ἀεὶ ξυνοῦσα τοῦ τε συννόμου.  
ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυγών,  
τλήμων Ὀρέστης δυστυχῇ τρίβει βίον·  
ὃν πολλὰ δὴ με σοὶ τρέφειν μιάστορα  
ἐπητιάσω· καὶ τόδ', εἵπερ ἔσθενον,  
ἔδρων ἂν, εὖ τοῦτ' ἴσθι· τοῦδ' γ' οὔνεκα  
κῆρυσσέ μ' εἰς ἅπαντας, εἴτε χρῆς κακὴν  
εἴτε στόμαργον εἴτ' ἀναιδείας πλέαν.  
εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἴδρις,  
σχεδὸν τι τὴν σὴν οὐ καταισχύνω φύσιν.

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barbarismos aut reliquisse aut intulisse. Attici dicebant τίθημι, τίθης, τίθησι. Ubicunque τιθεῖς legitur, legitur ex errore scribarum εἰ in η permutantium.'

597 καί.] 'And indeed:' i. e. you complain that the daughter reviles her mother—you might have gone further, and complained that the slave taunts her mistress. To me you are not μήτηρ only—you have a still more absolute title to obedience—you are δεσπότης.

599 ἢ]=ἦτις, as in v. 596. Cf. Xen. Mem. III. 5. 15, (when will the Athenians, like the Spartans,) ἢ πρεσβυτέρους αἰδέσονται—οἱ ἀπὸ τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γεραιτέρων—ἢ σωμασκήσουσιν οὕτως;—οἱ οὐ μόνον αὐτοὶ εὐέχας ἀμελοῦσιν, ἀλλὰ, κ. τ. λ. Cf. qui with the indic., where qui with conjunct. might have been expected: Cic. Phil. IV. 5, virtus est una altissimis defixa radi- cibus, quae nunquam ulla vi labefactari potest, nunquam demoveri loco.—Jelf, Gram. § 834, 2 a.

601 μόλις.] Cf. v. 11, note.

603 μιάστορα.] Eur. Med. 1368, 'οἷδ' εἰσὶν, οἴμοι, σὺ κάρα μιάστορες. For the other sense, see O. T. 353, ὥς ὄντι γῆς τῆσδ' ἀνοσίφ μιάστορι.—ἀλάστωρ usually of the avenger: but

see Aesch. Euim. 236, δέχου δὲ πρην- μενῶς ἀλάστορα.

605 τοῦδ' γ' οὔνεκα.] Cf. v. 387, note.

606 χρῆς.] The 2nd and 3rd pers. sing., χρῆς, χρῆ, belong in form to χράω, in sense to χρῆζω. The evidence for their use is drawn from four passages: 1. this: 2. Ai. 1373, σοὶ δὲ δρᾶν ἔξεσθ' ἃ χρῆς: 3. Ant. 887, ἀφετε μόνην ἔρημον, εἴτε χρῆ θανεῖν: 4. Cratinus ap. Suid. s. v., νῦν γὰρ δὴ σοι πάρα μὲν θεσμοὶ | τῶν ἡμετέρων, πάρα δ' ἄλλ' ὅ,τι χρῆς. In Ar. Ach. 659, ὅ,τι χρῆ καὶ παλαμάσθω, χρῆ is now read.

609 σχεδὸν τι.] 'It may perhaps be said,'—ironically qualifying καταισχ.: cf. Ant. 466, σχεδὸν τι μῶρῳ μωρὴν ὀφλισκάνω.

καταισχύνω.] Cf. Od. xxiv. 508, μή τι καταισχύνειν πατέρων γένος.

In this speech (558—609) Electra's temperament is artistically displayed. With the good advice of her sister and of the Chorus freshly in mind, she commences in a calm and argumentative strain, and with an evident effort at self-control. But the irritating nature of the topic is too much for her good resolutions:—the proportion of argument



## ΧΟΡΟΣ

ὀρῶ μένος πνέουσιν· εἰ δὲ σὺν δίκη  
ξύνεστι, τοῦδε φροντίδ' οὐκέτ' εἰσορῶ.

610

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

ποιῖας δέ μοι δεῖ πρὸς γε τήνδε φροντίδος,  
ἥτις τοιαῦτα τὴν τεκοῦσαν ὕβρισην,  
καὶ ταῦτα τηλικούτος; ἄρά σοι δοκεῖ  
χωρεῖν ἂν ἐς πᾶν ἔργον αἰσχύνῃς ἄτερ;

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## ΗΛΕΚΤΡΑ

εὖ νυν ἐπίστω τῶνδ' ἐμ' αἰσχύνῃν ἔχειν,  
κεῖ μὴ δοκῶ σοι· μανθάνω δ' ὁθούνεκα  
ἔξωρα πρᾶσσω κοῦκ ἐμοὶ προσεικότα.  
ἀλλ' ἢ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σὰ

to invective becomes gradually less and less, and the *crescendo* is worked up until it ends in a burst of defiance,—τοῦδ' ἐμ' οὐνεκα κήρυσσέ μ' εἰς ἅπαντας. Having once vented her passion, during the rest of the interview she is subdued and even apologetic (vv. 616—620).

610 εἰ δέ, κ. τ. λ.] 'But as to whether she has justice on her side, on this score,' &c. Subject to ξύνεστι, Electra. It seems awkward to supply τῷ μένει after ξύνεστι. For ξύνεστι σὺν, cf. Aesch. *Pers.* 533; μὴ καὶ τι πρὸς κακοῖσι προσσῆται κακόν: Xen. *An.* IV. 4. 2, ἐπὶ ταῖς οἰκλαῖς τύρσεις ἐπ' ἦσαν, &c.

612 δεῖ.] With dative, as Eur. *Med.* 565, σοὶ... γὰρ παίδων τί δεῖ; cf. Eur. *Ion* 1317, τοῖσι δ' ἐνδίκῃσι | ἱερὰ καθίζειν, ὅστις ἡδικεῖτ', ἐχρῆν.

614 καὶ ταῦτα.] The ellipse of the participle with this phrase is rare: but cf. Herod. VI. 11, ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα... ἢ εἶναι ἔλευθέροισι ἢ δούλοισι, καὶ τοῦτοιοῖσι ὡς δρηπέτησι.

τηλικούτος.] For τηλικάυτη, only here Cf. *O. C.* 751, πτωχῷ διαίτη:

*Trach.* 207, κοινὸς κλαγγά. Homer uses the same license with adj. in -us: e. g. θήλυς ἔεργη: πούλυν ἐφ' ὑγρῇν: ἡδὺς αὐτμή (*Od.* XII. 369): and so Theocr. xx. 8 (though the authenticity of the idyll is doubtful), ἀδέα χαίταν. Even verbals in -τος are sometimes of two genders in prose; e. g. ἐσβατός, Thuc. II. 41: ἀνεκτός, id. VII. 87: ἐπακτός, Plat. *Rep.* p. 573 B.

ἄρα] = ἄρ' οὐ: the notion being, 'are you satisfied that such and such is the case?' i. e. 'is it not the case?' Cf. *O. T.* 821, λέχη δὲ τοῦ θανόντος ἐν χερσὶν ἐμαῖν | χραίνω δὲ ὥνπερ ὦλετ'· ἄρ' ἔφυν κακός; Cf. the Latin *satin*? (Terence, &c.) for *nonne satis*?

616 νυν.] νῦν, *nunc*, is always long: νῦν, *igitur*, is in the Tragedians either long or short. Sophocles makes it long in five other places; *O. T.* 658, and *Phil.* 1240, εὖ νυν ἐπίστω: *O. T.* 644, μὴ νυν δαίμην: *An.* 705, μὴ νυν ἐν ἡθῶς: *Ai.* 1129, μὴ νυν ἀτίμα. Cf. Eur. *Or.* 1292, σκέψασθέ νυν ἄμεινον.

ἔργ' ἔξαναγκάζει με ταῦτα δρᾶν βία.  
αἰσχροῖς γὰρ αἰσχρὰ πράγματ' ἐκδιδάσκειται.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

ὦ θρέμμ' ἀναιδές, ἦ σ' ἐγὼ καὶ τᾶμ' ἔπη  
καὶ τάργα τὰμὰ πόλλ' ἄγαν λέγειν ποιεῖ.

## ΗΛΕΚΤΡΑ

σύ τοι λέγεις νιν; οὐκ ἐγώ. σὺ γὰρ ποιεῖς  
τοῦργον· τὰ δ' ἔργα τοὺς λόγους εὐρίσκεται.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

ἀλλ' οὐ μὰ τὴν δέσποιναν Ἄρτεμιν θράσους  
τοῦδ' οὐκ ἀλύξεις, εὖτ' ἂν Αἴγισθος μόλη.

## ΗΛΕΚΤΡΑ

ὀρᾶς; πρὸς ὀργὴν ἐκφέρει, μεθεῖσά μοι  
λέγειν ἂ χρήζοιμ', οὐδ' ἐπίστασαι κλύειν.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

οὐκουν ἐάσεις οὐδ' ὑπ' εὐφήμου βοῆς  
θῦσαί μ', ἐπειδὴ σοί γ' ἐφήκα πᾶν λέγειν;

## ΗΛΕΚΤΡΑ

ἑῶ, κελεύω, θῦε· μῆδ' ἐπαιτιῶ  
τοῦμὸν στόμ', ὥς οὐκ ἂν πέρα λέξαιμ' ἔτι.

620 ἔργα.] *Acts of hostility, opposed to δυσμείνεια—a hostile spirit.*

622 ἐγὼ καὶ τᾶμ' ἔπη.] ἐγώ... τὰμὰ are repeated in derision of Electra's words ἐκ σοῦ...τὰ σά in v. 619.

624 νιν.] Sc. τὰ ἔπη. Cf. v. 436, κρύψον νιν (sc. τὰ κτερίσματα). In *Trach.* 145, νιν=αὐτό: τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκειται | χώροισιν αὐτοῦ· καὶ νιν οὐ θάλπος θεοῦ, κ.π.λ.

626 θράσους.] 'You shall not go unpunished for this audacity.' cf. Eur. *Or.* 1407, ἔρροι τᾶς ἀσύχου προνοίας: *Il.* III. 366, ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος.

Cf. *Madv. Synl.* § 61.

629 χρήζοιμ'.] The optat., since μεθεῖσα=ἤπερ μεθήκας.

630 ὑπ' εὐφήμου βοῆς.] 'With hushed clamour,' i. e. in silence. Cf. *O. C.* 132, ἀφώνως ἀλόγως τὸ τᾶς | εὐφήμου στόμα φροντίδος λέντες.

631 σοί γ'.] You have had unbounded license of speech: am I not to be allowed so much as to sacrifice in peace?

632 κελεύω.] Cf. *Aesch. Eum.* 170, ἔξω, κελεύω, τῶνδε δωμάτων τάχος | χωρεῖτ'.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

ἔπαιρε δὴ σὺ θύμαθ' ἢ παροῦσά μοι  
 πάγκαρπ', ἀνακτι τῷδ' ὅπως λυτηρίους 635  
 εὐχὰς ἀνάσχω δειμάτων ἂ νῦν ἔχω.  
 κλύοις ἂν ἤδη, Φοῖβε προστατήριε,  
 κεκρυμμένην μου βάξιν. οὐ γὰρ ἐν φίλοις  
 ὁ μῦθος, οὐδὲ πᾶν ἀναπτύξαι πρέπει  
 πρὸς φῶς παρούσης τῆσδε πλησίας ἐμοί, 640  
 μὴ σὺν φθόνῳ τε καὶ πολυγλώσσῳ βοῇ  
 σπείρῃ ματαίαν βάξιν ἐς πᾶσαν πόλιν.  
 ἀλλ' ὧδ' ἄκουε· τῇδε γὰρ καγὼ φράσω.  
 ἂ γὰρ προσεῖδον νυκτὶ τῇδε φάσματα  
 δισσῶν ὀνειρώων, ταῦτά μοι, Λύκει' ἀναξ, 645

634 ἢ παροῦσα.] Nom. for vocative: cf. Ar. *Ach.* 242, *πρόιθ'* ἐς τὸ πρόσθεν ὀλίγον ἢ κανφόρος: Plat. *Sympr.* 218, οἱ δὲ οἰκέται... πύλας πάνυ μεγάλας τοῖς ὡσὶν ἐπίθεσθε.

636 δειμάτων.] Depending on λυτηρίους: cf. Madv. *Synt.* § 63.

637 προστατήριε.] 'Defending Phoebeus.' The title *προστάτης* appears to have belonged to Apollo especially among the Ionian colonies founded by Miletus on the shores of Pontus. The coins and inscriptions of the Tauric Chersonese agree in speaking of Apollo Prostates (Müller, *Dor.* bk. II. c. 2, § 6). At Elis he was Ἀκήσιος (cf. Ἀκέστωρ, Eur. *Andr.* 900): at Phigaleia in Arcadia, Ἐπικούριος: at Athens, Ἀλεξίκακος and Ἀποτρόπαιος. The Dorian title Ἀγνιεύς was of kindred import, the conical block of stone which represented Agyieus being placed before the doors of houses, as designating the boundary between public and private property.—Cf. Aesch. *Theb.* 445, *προστατηρίας* | Ἀρτέμιδος εὐνοῖαισι.

638 κεκρυμμένην.] 'Secret,' *i. e.* 'of which I am compelled to disguise the import,'—referring to the ambiguous language of vv. 644—654.

She apologizes for not being able to make her petitions openly and explicitly. The ancients looked with suspicion on confidences between the god and his votary. The saying *μετὰ φωνῆς εἵχεσθαι δεῖ* was ascribed to Pythagoras. It was a maxim of Seneca's 'to speak with men as if the gods were listening, and with the gods so that men might overhear.' Cf. Persius, 2. 5, *Non tu prece poscis emaci Quae nisi seductis nequeas committere divis. At bona pars hominum tacita libavit acerra: Non cuivis promptum est murmurque humilesque susurros Tollere de templis et aperto vivere voto*; Hor. *Ep.* I. 16. 69, *Iane pater, clare, clare cum dixit Apollo, Labra movet metuens audiri: pulchra Laverna Da mihi fallere, &c.*

640 πρὸς φῶς.] With ἀναπτύξαι. Cf. v. 424, *note*.

644 ἂ γάρ.] Cf. v. 32, *note*.

645 δισσῶν.] 'Ambiguous.' Cf. Lucian, *Alex.* c. 10, *διττοὺς τινὰς καὶ ἀμφιβόλους καὶ λοξοὺς χρησμοὺς συγγραῶν*: Arist. *Pol.* II. 3. 2, *τὸ γὰρ πάντες διττόν*, 'the word πάντες is ambiguous.'

Λύκειε.] The invocation is appropriate in reference to the ἐχθροὶ mentioned in v. 647: see v. 7, *note*.

εἰ μὲν πέφηνεν ἐσθλὰ, δὸς τελεσφόρα,  
 εἰ δ' ἐχθρὰ, τοῖς ἐχθροῖσιν ἔμπαλιν μέθες·  
 καὶ μὴ με πλούτου τοῦ παρόντος εἴ τινας  
 δόλοισι βουλευόνσιν ἐκβαλεῖν, ἐφῆς,  
 ἀλλ' ὧδέ μ' αἰὲ ζῶσαν ἀβλαβεῖ βίῳ  
 δόμους Ἀτρειδῶν σκηπτρά τ' ἀμφέπειν τάδε,  
 φίλοισί τε ξυνοῦσαν οἷς ξύνειμι νῦν  
 εὐήμεροῦσαν καὶ τέκνων ὅσων ἐμοὶ  
 δύσνοια μὴ πρόσσεστιν ἢ λύπη πικρά.  
 ταῦτ', ὦ Λύκει' Ἀπολλων, ἴλεως κλύων  
 δὸς πᾶσιν ἡμῖν ὥσπερ ἐξαιτούμεθα.  
 τὰ δ' ἄλλα πάντα καὶ σιωπῶσης ἐμου  
 ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναί.  
 τοὺς ἐκ Διὸς γὰρ εἰκος ἐστί πάνθ' ὕρᾱν.

650

655

## ΠΑΙΔΑΓΩΓΟΣ

ξέναι γυναῖκες, πῶς ἂν εἰδείην σαφῶς  
 εἰ τοῦ τυράννου δώματ' Αἰγίσθου τάδε;

660

650 ἀλλά.] Sc. δὸς: cf. v. 72.

653 τέκνων.] For τέκνοις, by inverse attraction to ὅσων—a rare instance of the *dative* being so merged: the *accus.* is usu. the case attracted, *e.g.* *Trach.* 151, τότ' ἂν τις εἰσίδοιτο...κακοῖσιν (for κακά) οἷς ἐγὼ βαρύνομαι.

657 τὰ δ' ἄλλα.] Her prayer in vv. 648—654, according to its express and literal import, asks only for blessings to herself. But she expects Apollo to understand it as including, in its inner meaning, a petition for the ruin of her enemies—for the death of Orestes.

660—822.—Enter the PAEDAGOGUS in the character of a messenger from Phanoteus, cf. v. 45.—*Mess.* Queen, I bring thee welcome tidings from a friend: Orestes is dead. *C.* How sayest thou, how sayest thou, stranger? heed not *her*. *M.* He perished in a chariot-race at the Pythian games. Ten started: at last only Orestes and an Athenian were left in. Rounding the goal, Orestes

struck his wheel—was thrown, and dragged. We took him up dead, and sent his ashes for burial in his native land. *C.* O Zeus, shall I call this good fortune, or a bitter gain? *M.* It seems I might have spared my friendly zeal. *C.* Not so: thy news is good—the death of an unnatural and cruel son. But enter the house, and leave *her* to weep and wail. (*Exeunt CLYT. and the PAEDAG.*)—*El. (to the Chorus):* Saw ye the mother's grief for her son? O Orestes, thou hast crushed my last hopes: endless, hopeless slavery is before me now. At least I shall cross that threshold no more: let them kill me—and so release me—if they will.

660 πῶς ἂν.] The question asked by πῶς ἂν is often merely rhetorical: *e.g.* *Ai.* 387, ὦ Ζεῦ...πῶς ἂν...θάνοιμι; and so τίς ἂν, *O.C.* 1099, ὦ πάτερ, πάτερ, | τίς ἂν θεῶν σοι τόνδ' ἀριστον ἀνδρ' ἰδεῖν | δοίη; Cf. v. 1103.

## ΧΟΡΟΣ

τάδ' ἐστὶν, ὦ ξέν'. αὐτὸς ἤκασας καλῶς.

## ΠΑΙΔΑΓΩΓΟΣ

ἦ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ  
κείνου; πρέπει γὰρ ὡς τύραννος εἰσοραῖν.

## ΧΟΡΟΣ

μάλιστα πάντων· ἦδε σοι κείνη πάρα.

665

## ΠΑΙΔΑΓΩΓΟΣ

ὦ χαῖρ', ἄνασσα. σοὶ φέρων ἤκω λόγους  
ἠδεὺς φίλου παρ' ἀνδρὸς Αἰγίσθω θ' ὁμοῦ.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

ἐδεξάμην τὸ ῥηθέν· εἰδέναι δέ σου  
πρώτιστα χρήζω τίς σ' ἀπέστειλεν βροτῶν.

## ΠΑΙΔΑΓΩΓΟΣ

Φανοτεὺς ὁ Φωκεὺς, πρῶγμα ποροσύνων μέγα.

670

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

τὸ ποῖον, ὦ ξέν'; εἰπέ. παρὰ φίλου γὰρ ὦν  
ἀνδρὸς, σάφ' οἶδα, προσφιλεῖς λέξεις λόγους.

663 ἦ καί.] Cf. v. 314, *note*.  
κυρῶ.] 'Am I right?' Cf. Aesch.  
*Supp.*, 588, καὶ τόδ' ἂν γένος λέγων |  
ἔξ' Ἐπάφου κυρήσαις.

665 μάλιστα πάντων.] Cf. Plat.  
*Phaedr.* p. 262 C, πάντων γέ που  
μάλιστα: Ar. *Av.* 1530, ΠΕΙ. ἐντεῦ-  
θεν ἄρα τοῦπιτριβείης ἐγένετο; ΠΡ.  
μάλιστα πάντων.

668 ἐδεξάμην.] 'I welcome the  
omen.' Cf. Aesch. *Ag.* 1653, δεχο-  
μένους λέγεις θανεῖν σε: Herod. i. 63,  
φᾶς δέκεσθαι τὸ χρησθέν: Ar. *Plut.*  
63, δέχου τὸν ἄνδρα καὶ τὸν ὄρνιν τοῦ  
θεοῦ. The force of the *aorist* in such  
cases, where in English it must be  
rendered by the present, is to revert  
to the very instant, just past, at which  
the action commenced, and thus to

place the action vividly in connexion  
with the incident which called it  
forth: e.g. Eur. *Hec.* 1275, ΠΟΛ. καὶ  
σὴν γ' ἀνάγκη παῖδα Κασσάνδραν θα-  
νεῖν.—ΕΚ. ἀπέπτυσ· αὐτῷ ταῦτα  
σοὶ διδῶμ' ἔχειν: where the *aorist*  
force of ἀπέπτυσσα is—'You had  
scarcely uttered your words, when  
my whole nature revolted against  
them.' Cf. v. 676, ΠΑ. θανόντ'  
'Ὁρέστην νῦν τε καὶ πάλοι λέγω.—  
ΗΛ. ἀπωλόμην δύστηνος: i. e. 'at  
the moment when you said θανόντ'  
'Ὁρέστην, my doom was sealed.' So  
Eur. *El.* 248, ᾤμωξα: Soph. *Trach.*  
499, καὶ τὰ μὲν θεῶν παρέβαν καὶ  
...οὐ λέγω: and ξυνῆκα (cf. v. 1479),  
ἐπῆνεσα, ἦσθην, *passim*.

670 Φανοτεὺς.] Cf. v. 45, *note*.



## ΠΑΙΔΑΓΩΓΟΣ

τέθνηκ' Ὀρέστης· ἐν βραχεὶ ξυνθεὶς λέγω.

## ΗΛΕΚΤΡΑ

οὐ γὰρ τάλαιν', ὅλωλα τῇδ' ἐν ἡμέρᾳ.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

τί φῆς, τί φῆς, ὦ ξεῖνε; μὴ ταύτης κλύε.

675

## ΠΑΙΔΑΓΩΓΟΣ,

θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.

## ΗΛΕΚΤΡΑ

ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

σὺ μὲν τὰ σαυτῆς πράσῃς, ἐμοὶ δὲ σὺ, ξένε,  
τάληθές εἶπες, τῷ τρόπῳ διόλλυται;

## ΠΑΙΔΑΓΩΓΟΣ

καπεμπόμην πρὸς ταῦτα καὶ τὸ πᾶν φράσω.

680

673 ξυνθεὶς.] Cf. Thuc. II. 41, ξυνελών τε λέγω τήν τε πᾶσαν πόλιν, κ.τ.λ.: Ar. *Thesm.* 177, ἐν βραχεὶ | πολλοὺς καλῶς οἶός τε συντέμνειν λόγους.—Schneidewin thinks that there is a *double entendre*—an allusion to the phrase συντιθέναι λόγον, to *make up* a story: *e.g.* Ar. *Ran.* 1052, οὐκ ἔντα λόγον τοῦτον ξυνέθηκα: cf. Aesch. *P. V.* 704, συνθέτους λόγους. But surely there would be something almost comic in so poor and impudent a pun at a moment so critical.

675 ταύτης.] οὗτος used with a demonstrative force instead of ὅδε has generally a rather contemptuous tone: *e.g.* O. T. 429, ἡ ταῦτα δῆτ' ἀνεκτὰ πρὸς τοῦτον κλύειν;

676 νῦν τε καὶ πάλαι λέγω.] 'I say, as I have already said.' The phrase is as old as Homer: *Il.* ix. 105, οἷον ἐγὼ νοέω ἡμὲν πάλαι ἦδ' ἔτι καὶ νῦν. At v. 907 it is varied to νῦν τε καὶ τότε. On the Attic use of

πάλαι, corresponding to the Latin *dudum*, see Favorinus *ap.* Stallbaum, *Plat. Apol.* p. 18 B, πάλαι οὐκ αἰετὸν μακρὸν χρόνον σημαίνει, ἀλλ' ἔστιν οὐ καὶ πρόσφατον Ἀττικῶς. Cf. v. 1477.

677 ἀπωλόμην.] Cf. v. 688, *note*.  
678 τὰ σαυτῆς.] τὸ ἑαυτοῦ πράττειν is opposed to πολλὰ πράττειν: *e.g.* Herod. v. 33, οὐ σὲ ἀπέστειλε Ἀρταφέρνης... τί πολλὰ πρήσσεις; *Plat. Rep.* p. 433 A, τὸ τὰ αὐτοῦ πράττειν καὶ μὴ πολυπραγμαίνειν δικαιοσύνη ἐστί.—*Lat. tuas res age.*

680 καὶ...καί.] *i.e.* ὥσπερ ἐπεμπόμην, οὕτως καὶ φράσω: cf. *Trach.* 626, ἐπίσταμαί τε καὶ φράσω σεωσμένα: *Ant.* 1112, αὐτός τ' ἔδησα καὶ παρὼν ἐκλύσομαι—where Schneidewin quotes Eur. *I. T.* 675 as follows—κοινῇ τ' ἐπλευσα, δεῖ με καὶ κοινῇ θανεῖν. Now such a placing of καί, instead of καὶ δεῖ με, is impossible. Dindorf reads κοινῇ δὲ πλεύσας, δεῖ με καὶ κοινῇ θανεῖν,—an anacolouthon which could be easily support-

κεῖνος γὰρ ἔλθων ἐς τὸ κλεινὸν Ἑλλάδος  
 πρόσχημ' ἀγῶνος Δελφικῶν ἄθλων χάριν,  
 ὅτ' ἔσθ' ἀνδρὸς ὀρθίων κηρυγμάτων  
 δρίμον προκηρύξαντος, οὐ πρῶτη κρίσις,  
 εἰσηλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας.  
 δρόμον δ' ἰσώσας τάφείσει τὰ τέρματα  
 νίκης ἔχων ἐξήλθε πάντιμον γέρας.

685

ed. But the true reading probably is κοινῶ τ' ἔπλευσα δεῖ τέ μ' αὐ κοινῇ θανεῖν.

681 γάρ.] Cf. v. 32, *note*.

Ἑλλάδος πρόσχημ' ἀγῶνες.] 'The renowned festival, the pride of Greece:' = Ἑλλάδος πρόσχ. ἀγωνιστικόν, 'the pride of Greece, consisting in a contest.' In most instances of a double genitive, the first refers to the agent, the second to the object of his action: *e.g.* Plat. *Rep.* p. 329 B, τὰς τῶν οἰκείων προπηλακίσεις τοῦ γήρως, the contumelious treatment, *by* relatives, *of* the old. Cf. v. 1390.

682 πρόσχημα.] Strictly that which Hellas *puts forward* as her chief ornament—that on which she places foremost reliance as a claim to admiration—her boast and glory. πρόσχημα, 'that which is held before one,' hence: (1) That which is put forward to screen a fault—a pretext: Thuc. III. 82, τὸ σῶφρον τοῦ ἀνάνδρου πρόσχημα. (2) That which is brought to the front as creditable and ornamental: thus Herod. (v. 28) calls Miletus τῆς Ἰωνίης πρόσχημα—the pride of Ionia—her most thoroughly presentable city. Cf. Dem. *Cor.* p. 288, ἵνα... ἃ βουλόμεθα ὤμεν διωκημένοι, καὶ μετὰ προσχήματος ἀξίου τῆς πόλεως ταῦτα πράξωμεν: *i. e.* 'with a show worthy of Athens.'

Δελφικῶν ἄθλων.] The more recent name, τὰ Πυθία (ἄθλοι Πυθικοὶ v. 49), appears to have originated in 586 B. C., when the Amphictyons, instead of the Delphians, became the ἀγωνοθέται. In the same year, according to Pausanias (x. 7, 3), the fes-

tival was changed from an ἐνναετηρὶς to a πενταετηρὶς.

683 ὀρθίων.] The word is especially appropriate to a high-pitched, stirring strain of martial music. Herod. (I. 24) seems to speak of νόμος ὁ ὀρθίος as some particular air. Arion is there said to have stood on the benches of the ship, and διεξελεῖν νόμον τὸν ὀρθιον· τελευτῶντος δὲ τοῦ νόμου, κ.τ.λ.

685 λαμπρός.] In v. 1130 λαμπρός is used in a slightly different sense, of the bright animation of young life as contrasted with dull, dark death.

686 δρόμου δ' ἰσώσας.] 'Having made the finish of the race even with the start'—*i. e.* having brought the race back to the point from which it started, by completing the double course of the δίαυλον. In a foot-race, the starting-post was properly γραμμὴ or βαλβίδες (ἄφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονί, Ar. *Eq.* 1159): in a chariot-race, ἄφεις or ὕσπληξ.—Brunck interprets the phrase strangely. There is an epigram by Antipater of Sidon (flor. circ. 100 B. C.), in which he says of the athlete Arias, ἦ γὰρ ἐφ' ὕσπληγων ἦ τέρματος εἶδέ τις ἄκρου | ἦτθεον, μέσσω δ' οὐ ποτ' ἐνὶ σταδίῳ. Applying this strained conceit to the language of Sophocles, Brunck renders:—'Orestes made the finish simultaneous (or coincident) with the start:' *i. e.* he ran with such lightning speed, that there was no appreciable interval between the beginning and end of the race. Hermann characterises the ingenuity of this version as 'ineptum et frigidum acumen.'

χάπως μὲν ἐν πολλοῖσι παῦρά σοι λέγω,  
οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.  
ἐν δ' ἴσθ' ἔσων γὰρ εἰσεκήρυξαν βραβῆς  
δρόμων διαύλων ἄθλ' ἅπερ νομίζεται,  
τούτων ἐνεγκὼν πάντα τὰπινίκια  
ὠλβίζειτ', Ἀργεῖος μὲν ἀνακαλούμενος,  
ὄνομα δ' Ὀρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος

690

688 ἐν πολλοῖσι.] 'And to make my story short where there is much to tell.'—παῦρα ἐν πολλοῖς λέγειν clear meaning to tell a few things out of many—among many which might be told. Schneidewin translates:—'I do not know how I can describe the feats of such a man as few, compared with numerous exploits by others:' *i. e.* it would be untrue to say that anybody did more than he did. But πολλὰ and παῦρα could not, without further explanation, refer to the exploits of contrasted persons. An obvious emendation would be ἐν παύροις πολλά: but the received reading is less trite and very simple.

690 ὅσων γάρ, κ.τ.λ.] 'For in all the races over the double course for which the judges announced the customary prizes,—in all these he bore away the palm,' &c. To Porson's ἄθλ' ἅπερ—the most obvious and also the best emendation of the hopeless πένταθλ' & which has yet appeared—Hermann objects that it does not account for the intrusion into the MSS. of πένταθλα. Porson probably meant to charge the περ in ἅπερ with some part of that responsibility. Or an annotator, bent on shewing his erudition, may have brought in πένταθλον in a marginal note on ὅσων. Nauck (in Schneidewin's ed.) follows Lachmann in regarding v. 691 as interpolated: and would read δρόμων for τούτων in 692. Mr Paley suspects vv. 690—695, observing that ἀνακαλούμενος is strangely used.

691 διαύλων.] It would appear that Orestes was matched against se-

veral sets of competitors in the διαύλων: but it is impossible to say what precise arrangement is alluded to. All we know of the system followed in the διαύλος, as managed in historical times, is from Paus. VI. 13, 2:—καὶ τέσσαρας, ὡς ἕκαστοι συνταχθῶσιν ὑπὸ τοῦ κλήρον, καὶ οὐκ ἀθρῶς ἀφίαισιν ἐς τὸν δρόμον· οἳ δ' ἂν ἐν ἐκάστη τάξει κρατήσωσιν, ὑπὲρ αὐτῶν αἰθις θέονσι τῶν ἄθλων· καὶ οὕτως σταδιοὶ δύο ὁ στεφανούμενος ἀναιρήσεται νίκας: *i. e.* a series of heats were run between sets of four each: the winners then ran a final heat for the actual prize (αὐτῶν τῶν ἄθλων): so that the absolute winner would have been first in two races.

693 ἀνακαλούμενος.] A general term, including the notion both of the formal proclamation by herald—νικᾷ Ὀρέστης ὁ Ἀγαμέμνωνος Ἀργεῖος—and of the comments made by the spectators, who added that this was the son of the Agamemnon—τοῦ τὸ κλεινὸν Ἑλλάδος, κ.τ.λ. For the proclamation by herald, cf. Herod. VI. 103, τῇ ὑστέρῃ Ὀλυμπιάδι τῇσι αὐτῇσι ἵπποισι νικῶν παραδιδόει Πεισιστράτῳ ἀνακηρυχθῆναι: Pind. P. I. 32, Πυθιάδος δ' ἐν δρόμῳ κἄρυξ ἀνέειπέ νιν: Dem. Cor. p. 321, ἐστεφανοῦτο καὶ νικῶν ἀνηγρορεύετο.

694 τοῦ...ἀγέραντος.] Since ὁ (son of) is omitted, τοῦ would not have been used had not ἀγέραντος required it. The Greeks said (1) Ὀρέστης ὁ τοῦ Ἀγαμέμνωνος: or (2) Ὀρέστης Ἀγαμέμνωνος: cf. Aī. 172, Διὸς Ἄρτεμις: (this was the form usual in public business: *e. g.* Δημοσθένης Δημοσθένους Παιανιεύς τὰδ' εἶπε:) or (3) Ὀρέστης ὁ Ἀγαμέμνωνος:

Ἀγαμέμνωνος στράτευμ' ἀγείραντός ποτε.  
καὶ ταῦτα μὲν τοιαῦθ'· ὅταν δέ τις θεῶν  
βλάβπτῃ, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.

κείνος γὰρ ἄλλης ἡμέρας, ὅθ' ἵππικῶν  
ἦν ἡλίου τέλλοντος ὠκύπους ἀγών,

εἰσῆλθε πολλῶν ἄρματηλατῶν μέτα.

εἰς ἦν Ἀχαιοὺς, εἰς ἀπὸ Σπάρτης, δύο

Λίβυες ζυγωτῶν ἁρμάτων ἐπιστάται·

καὶ κείνος ἐν τούτοισι Θεσσαλὰς ἔχων

ἵππους, ὁ πέμπτος· ἕκτος ἐξ Αἰτωλίας

ξανθαῖσι πώλοισ'· ἔβδομος Μάγνης ἀνὴρ·

ὁ δ' ὄγδοος Λεύκιππος, Αἰνιὰν γένος·

ἔνατος Ἀθηνῶν τῶν θεοδμήτων ἄπο·

Βοιωτὸς ἄλλος, δέκατον ἐκπληρῶν ὄχον.

στάντες δ' + ὅθ' + αὐτοὺς οἱ τεταγμένοι βραβῆς

(as in *Phil.* 943, τοῦ Ζηνὸς Ἡρακλέους is the gen. of ὁ Ζηνὸς Ἡρακλῆς:—but not Ὁρέστης τοῦ Ἀγαμέμνωνος.

697 βλάβπτῃ.] 'When the hand of a god arrests.' β-λάπτω, connected with ΛΑΒ, λαμβάνω, properly='to lay hold upon:' hence to retard, impede: *e.g.* *Il.* VI. 33, ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ, | ὅς ῥ' ἐνὶ βλαφθέντε μυρικίνῳ, ἄγκυλον ἄρμα | ἄξαντ', caught in a tamarisk bough: *Od.* I. 95, ἀλλὰ νῦν τόνγε θεοὶ βλάπτουσι κελεύθον, hold him back from his journey: Aesch. *Ag.* 119, βοσκόμειοι λαγνίαν...γένναν, βλαβέντα λοιπὸν δρόμων, stopped from its swiftness for ever: *Soph. Ai.* 455, εἰ δέ τις θεῶν | βλάβπτοι, φύγοι τῶν χῶ κακὸς τὸν κρείσσονα: if a god should retard the pursuers.—Donalds. *N. Crat.* § 454.

ἰσχύων.] For the omission of the article or τις with ἰσχύων, cf. *Plat. Gorg.* p. 498 A, ΚΑΛ. εἶδον—ΣΩ. τί δέ; νοῦν ἔχοντα λυπούμενον καὶ χαίροντα; *Plat. Legg.* p. 795 B, διαφέρει δὲ πᾶμπλου μαθὼν μὴ μαθόντος καὶ ὁ γυμνασάμενος τοῦ μὴ γεγυμνασμένου: *Xen. Cyr.* VI. 21, ἦλθον δὲ...παρὰ τοῦ Ἰνδοῦ χρήματα

ἄγοντες.

698 ἵππικῶν.] Masculine.

702 ἐπιστάται.] Cf. Aesch. *Pers.* 380, πᾶς ἀνὴρ κώπης ἀναξ | ἐς ναῦν ἐχώρει, πᾶς θ' ὅπλων ἐπιστάτης.

705 Μάγνης.] Magnesia was the narrow strip of territory between Pelion and Ossa on the W. and the sea on the E., the Peneius on the N. and the Pagasean gulf on the S.

706 Αἰνιάν.] The mountainous district called Οἰταῖα, lying about M. Oeta in the upper valley of the Spercheius was the home of several predatory tribes—among others, of the Αἰνιᾶνες, called Ἐνιῆνες by Homer (*Il.* II. 749). Herod. (VII. 132) describes them as of Hellenic descent, and as having been included in an early Amphictyonic league.

708 ἄλλος.] 'Besides.' Cf. Aesch. *Theb.* 481, τέτταρτος ἄλλος: *Od.* VI. 84, ἅμα τῇγῃ (with their mistress Penelope) καὶ ἀμφίπολοι κλον ἄλλαι.

ἐκπληρῶν.] 'Making the tenth chariot in all:'=ἐκπληρῶν ἁριθμὸν δέκα ὄχων.

709 ὅθι.] The word occurs nowhere else in tragic dialogue: and ὅ in ὅτι is never elided, its elision

κλήρους ἔπηλαν καὶ κατέστησαν δίφρους,  
χαλκῆς ὑπαὶ σάλπιγγος ἦξαν· οἱ δ' ἅμα  
ἵπποις ὁμοκλήσαντες ἡνίας χεροῖν  
ἔσεισαν· ἐν δὲ πᾶς ἐμεστώθη δρόμος  
κτύπου κροτητῶν ἀρμάτων· κόνις δ' ἄνω  
φορεῖθ'· ὁμοῦ δὲ πάντες ἀναμεμιγμένοι  
φείδοντο κέντρων οὐδὲν, ὡς ὑπερβάλοι  
χρύας τις αὐτῶν· καὶ φρυάγμαθ' ἵππικά.  
ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις  
ἥφριζον, εἰσέβαλλον ἵππικαὶ πνοαί.  
κεῖνος δ' ὑπ' αὐτὴν ἐσχάτην στήλην ἔχων

in ὅθι is singular. Nauck reads, on his own conjecture, ἵνα. A safer remedy would be ὅτε.

αὐτοὺς...δίφρους.] The acc. αὐτοὺς is resumed and defined by the acc. δίφρους, which is in apposition with it: cf. *Αἰ.* 1062, ὣν οὐνεκ' αὐτὸν οὐτις ἔστ' ἀνὴρ σθένων | τοσοῦτον ὥστε σῶμα τυμβεῦσαι τάφῳ: *O. T.* 819: *Eur. H. F.* 944.

710 κλήρους ἔπηλαν.] οἱ βραβῆς κλήρους ἔπηλαν καὶ κατέστησαν δίφρους=οἱ βραβῆς, κλήρους πῆλαντες, κατέστησαν δίφρους. Cf. *Ant.* 1279, τὰ δ' ἐν δόμοις | ἔοικας ἥκειν καὶ τάχ' ὀψεσθαι κακά, *i. e.* ἥκων ὀψεσθαι. This is better than to suppose that κλήρους ἔπηλαν αὐτοὺς = ἐκλήρωσαν αὐτοὺς (*v.* 125, *note*).

713 ἐν δέ.] A tmesis: cf. *Ant.* 420, ἐν δ' ἐμεστώθη μέγας | αἰθήρ.—Monk and Blomfield rendered ἐν 'simul.' Hermann points out that ἐν may correspond to *simul* in the sense of 'additionally, among other things,' (*e. g.* *O. T.* 27): but not as meaning 'at the same instant.'

714 κροτητῶν.] 'Welded.' The epithet assists κτύπου, by suggesting the jangling of a metallic framework. Cf. *Il.* IV. 366, ἄρμασι κολλητοῖσι: *Eur. Phoen.* 2, καὶ χρυσοκολλητοῖσιν ἐμβεβῶς δίφρους. Dindorf, Brunck, Schneidewin, and Liddell and Scott understand 'chariots rattled along,' *crepitantes*. It is true that κροτέω and κροταλίζω are used by Homer of

the horses rattling along the chariot behind them: *Il.* XV. 453, κελν' ὄχρα κροτέοντες: *Il.* XI. 161, κελν' ὄχρα κροτάλιζον. The supporters of this view might also have quoted *Ar. Eq.* 552, χαλκοκρότων ἵππων κτύπος. But, according to analogy, the verbal κροτητός should represent κεκροτημένος rather than κροτούμενος.

716 ὡς.] 'Whenever:' cf. Herod. VII. 119, ὡς δὲ δέλπου γένοιτο ὦρη, οἱ μὲν ἔχεσκον πόνον: and I. 17, ὡς δὲ ἐς τὴν Μιλησίην ἀπικούτο, οἰκήματα... οὔτε κατέβαλλε οὔτε ἐνεπίμπρη οὔτε θύρας ἀπέσπα. Schneidewin: 'in order that (each) one might pass the wheels, etc., of the others.' *τις* for ἕκαστός *τις* is not uncommon (*e. g.* *Il.* II. 382, εὐ μὲν *τις* δόρυ θηξάσθω). But since αὐτῶν, *v.* 717, refers directly to πάντες, the subject of the principal verb, it seems awkward to render ὡς *in order that*. 'All exerted themselves, *in order that*—one might pass *their* wheels.' This harshness is not involved in the other version:—'All exerted themselves, *whenever* anyone shewed in front of their wheels.'

719 εἰσέβαλλον.] 'Came rushing in.' Cf. *Il.* XXIII. 378, οὐδέ τι πολλὸν ἀνευθ' ἔσαν ἀλλὰ μάλ' ἐγγύς: αἰεὶ γὰρ δίφρου ἐπιβησομένοισιν ἔκκην. | πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὦμον | θέρμετ' ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.

720 ὑπ' αὐτήν.] 'Close under'



ἐχρίμπτ' αἰὲ σύριγγα, δεξιὸν τ' ἀνείς  
σειραῖον ἵππον εἶργε τὸν προσκείμενον.  
καὶ πρὶν μὲν ἱρθοὶ πάντες ἕστασαν δίφροι  
ἔπειτα δ' Αἰνιᾶνος ἀνδρὸς ἄστομοι  
πῶλοι βία φέρουσιν, ἐκ δ' ὑποστροφῆς  
τελοῦντες ἔκτον ἑβδομόν τ' ἤδη δρόμον

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the post. For αὐτός, cf. *Il.* XIII. 615, ἥτοι ὁ μὲν κόρυθος φάλον ἤλασεν ἱπποδασείης | ἄκρον, ὑπὸ λόφον αὐτόν: *Thuc.* II. 3, φυλάξαντες ἔτι νύκτα καὶ αὐτὸ τὸ περιόρθρον.

ἐσχάτην.] 'At the end of the course'—furthest from the ἄφesis. Dindorf:—'de pluribus quae in hippodromo sunt columnis extrema.' These words would apply to the *Roman Circus*, in which, upon the wall called *spina* between the *metae*, were four columns—two supporting the seven *ova* by which the rounds were counted, and two, the seven dolphins. Cf. *Iuv.* VI. 590, *Constitit ante phalas delphinorumque columnas*. In the *Greek hippodrome*, however, we hear of only two νύσσαι, one at each end of the course. It is uncertain from *Paus.* VI. 20 and v. 15 whether these νύσσαι were connected by a wall like the *spina*: to judge from v. 748 of this play, probably not. At *Olympia*, this ἐσχάτη νύσσα was a round altar dedicated to *Taraxippus* (perhaps a title of *Poseidon Hippius*), whom, as the terrifier of horses, charioteers propitiated before the race.

721 αἰε.] Not, 'all the time he was rounding the goal:' but rather, 'each time he came round.' The catastrophe occurred at this point in the seventh round, v. 726.

δεξιὸν τ' ἀνείς.] 'And giving rein to the trace-horse on the right, he checked the near (trace horse).' The chariot-race described here is a δρόμος τέθριππος. In the τέθριππον (τετραορία, *Pind.*) the four horses were harnessed abreast. The two in the middle were under the yoke (ζύγιοι), and were called respec-

tively ὁ μέσος δεξιὸς and ὁ μέσος ἀριστερός (*Schol. ad Ar. Nub.* 122). The two outside horses drew in traces,—ὁ δεξιὸς σειραῖος and ὁ ἀριστερός σειραῖος. *Suetonius* (*Tib.* c. 6) says that when after *Actium* Augustus triumphed in a four-horse chariot, *Tiberius* was mounted on the *sinisteriore funali equo*, *Marcellus* on the *dexteriore*.—The συνωρίδο δρόμος, or two-horse chariot-race, was not introduced at *Olympia* till 408 B.C., nor at *Delphi* till 400 B.C. (*Paus.* v. 8. 3).

725 βία φέρουσιν.] 'Ran away:' *Eur. Hērō.* 1224, αἱ δ' ἐνδακούσαι στόμια πυριγενῇ γνάθοις | βία φέρουσιν. Cf. *Verg. Geo.* I. 514, *Fertur equis auriga, neque audit currus habenas*.

ἐκ δ' ὑποστροφῆς.] Cf. ἐξ ὑπερέρας χερὸς, v. 455, *note*.

726 ἔκτον ἑβδομόν τ'.] 'When finishing the sixth and now (beginning) the seventh round.' τελοῦντες has, in fact, a twofold sense, meaning with ἔκτον 'ending,' with ἑβδομόν 'now performing,' i.e. 'beginning to perform.' Cf. *Od.* II. 374, πρὶν γ' ὅταν ἐνδεκάτῃ τε δωδεκάτῃ τε γένηται. The length of the course from βαλβίς to στήλη was usually a stade, i.e. about 606 Eng. feet (ἐκπλεθρὸς δρόμος, *Eur. Med.* 1181). In chariot-races the στήλη was usually rounded twelve times (δωδεκάγναμπτον τέρμα, *Pind. O.* 3. 59), the chariots performing twelve double courses of 2 stades each (δωδεκάδρομα τέθριππα, *Pind. O.* 2. 92); so that the entire length of the race was rather less than 3 miles. In the *Roman Circus*, seven rounds were usually made, one of the seven *ova*

μέτωπα συμπαίουσιν Βαρκαίοις ὄχοις·  
 κἀντεῦθεν ἄλλος ἄλλον ἐξ ἑνὸς κακοῦ  
 ἔθρανε κἀνέπιπτε, πᾶν δ' ἐπίμπλατο  
 ναυαγίων Κρισαίου ἱππικῶν πέδον.  
 γνοὺς δ' οὐξ Ἀθηνῶν δεινὸς ἡνιοστρόφος  
 ἔξω παρασπᾶ κἀνοκωχεύει παρεῖς  
 κλύδων' ἔφιππον ἐν μέσῳ κυκώμενον.  
 ἥλαυνε δ' ἔσχατος μὲν, ὑστέρας ἔχων  
 πώλους Ὀρέστης, τῷ τέλει πίστιν φέρων·  
 ὅπως δ' ὄρᾳ μόνον νιν ἐλλελειμμένον,

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being taken down for each. As the total length of the Circus Maximus in the time of Julius Caesar was 3 stades, and the actual course rather less than  $2\frac{1}{2}$ , the total distance for the Roman chariot-race would have been about 4 miles.

727 Βαρκαίοις] = Λιβυκοῖς: cf. v. 703. This allusion to Barca as existing in the 'Heroic' age is of course an anachronism. The city was founded 554 B.C. in the interior of Cyrenaica, by a body of seceders from Cyrene (itself founded in 631 B.C.): cf. Herod. IV. 160.

730 ναυαγίων.] Cf. Aesch. frag. 166, πλῆγεις' ἐναυάγησεν ὄστρακον-μένη (of an earthen jar dashed to pieces): pseudo-Dem. Erot. p. 1410, ἐν τοῖς ἱππικοῖς ἀγῶσιν ἡδίστην θέαν παρέχεται τὰ ναυαγούντα. Cf. κλύδων' ἔφιππον, v. 733.

Κρισαίου.] Cf. v. 180, note.

731 γνοὺς δέ...κυκώμενον.] 'Aware, the clever charioteer from Athens pulls aside and slackens, letting pass the wave of chariots surging in mid-course.' The tact and shrewdness of their 'clever' representative in this Panhellenic contest would be peculiarly gratifying to an Athenian audience. In Cleon's sketch of his fellow-citizens' character the pride of δεινότης is a strongly-marked trait: see Thuc. III. 37, 38.

732 κἀνοκωχεύει.] Holds back, slackens speed. The metaphor in ναυαγίων and κλύδωνα is sustained by

ἀνοκωχεύει, since, according to Suidas (s. v.), it had a technical sense—to ride out a storm after making the ship snug:—ἀνοκωχεύειν παρὰ Σοφοκλεί τὸ ἀνασειράζειν καὶ ἀνοκωχεύειν τὸ ἐν πελάγει χειμῶνος ὄντος στείλαντας τὰ ὀθόνια σαλεύειν. So Herod. VI. 116, ὑπὲρ τούτου (τοῦ ἐπιναίου) ἀνοκωχεύσαντες τὰς νῆας: and metaphorically, IX. 13, πρὶν μὲν νυν ἢ πυθέσθαι ἀνεκώχευε. (Since ἀνοκωχή is formed from ἀνοχή by reduplication, the form ἀνακωχεύειν is manifestly corrupt.)

734 ὑστέρας.] Hermann and Monk ὑστέρας δέ: 'postremus quidem vehabatur, sed cohibebat equos,' i. e. 'he was last, it is true, but then he held back on purpose.' This ingenious interpretation disregards the peculiar force of ὑστέρας. 'Orestes was driving last, keeping his horses behind:' i. e. he was not only hindmost, but kept a certain interval between himself and the chariot next before him. A man might be absolute last, without being ὑστέρος, 'in the rear.'

735 πίστιν φέρων.] 'Resting his hopes upon the finish.' Cf. Pind. O. XI. 17, νικῶν | "Ἰλα φερέτω χάριν (a rare phrase). Observe the hidden import of the words. The 'end' in which Orestes trusts is now close at hand.

736 ἐλλελειμμένον.] 'Left in.' ἐλλείπειν usu. = to be deficient (intrans.), and the pass. ἐλλείπεισθαι,

ὄξυν δι' ὧτων κέλαδον ἐνσείσας θοαῖς  
 πώλοις διώκει, κᾶξισώσαντε ζυγὰ  
 ἡλαυνέτην, τότ' ἄλλος, ἄλλοθ' ἄτερος  
 κάρα προβάλλων ἵππικῶν ὀχημάτων.  
 καὶ τοὺς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους  
 ὠρθοῦθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων·  
 ἔπειτα λύων ἡνίαν ἀριστερὰν  
 κάμπτοντος ἵππου λαυθάνει στήλην ἄκραν  
 παίσας· ἔθραυσε δ' ἄξονος μέσας χυῖας,  
 κᾶξ ἀντύγων ὠλισθεῖ σὺν δ' ἐλίσσεται  
 τμητοῖς ἱμάσι· τοῦ δὲ πίπτοντος πέδῳ  
 πῶλοι διεσπάρησαν ἐς μέσον δρόμον.

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to be rendered deficient—to be surpassed, or to become a failure. See, however, Eur. *El.* 609, πᾶς ἀνήρησαι φίλοις, | οὐτ' ἐλλέλοιπας ἐλπίδ'—‘and hast left no hope *in them*.’ For a similar peculiarity in the use of a compounded verb, see ἐγγελάωσα, v. 277 and *note*.

737 κέλαδον.] Cf. v. 712, ἵπποις ὁμοκλήσαντες: *Il.* VIII. 184, ὡς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε. It seems more natural to understand κέλαδον of the voice than of the μάστιγ armed with bells or rattle.

738 κᾶξισώσαντε.] Hermann preferred the plural, of which the MSS. are in favour. The dual, however, is decidedly recommended by the greater distinctness with which it reminds one that the race was now a race between *two*—Orestes and the Athenian.

739 τότε...ἄλλοτε.] Cf. Plato, *Phaedr.* p. 247 E, τοῦτω δὲ ἐν ἡμῖν τοτὲ μὲν ὁμονοεῖτον ἔστι δὲ ὅτε στασιάζετον· καὶ τοτὲ μὲν ἡ ἑτέρα, ἄλλοτε δὲ ἡ ἑτέρα κρατεῖ.

740 κᾶρα προβάλλων.] ‘Shewing his head in front of the equi-pages.’ Each was leaning forward in his car, and so the head of the leader for the time being would be seen emerging in relief against the sky in front of the overlapping chariots.

742 ὀρθὸς ἐξ ὀρθῶν δίφρων.] The epithet is more specially appropriate to δίφρων, but is given to Orestes also in accordance with an idiom of which ἐκὼν ἐκόντα is the commonest instance. Cf. *Phil.* 683, ἴσος ὦν ἴσοις ἀνὴρ: Aesch. *Cho.* 546, φίλος φίλοισι τοῖς ἐκεῖ. The Greek vases shew the driver standing *erect* in his car.

743 λύων.] Slackening. Cf. *Il.* XXIII. 465 (the speaker is conjecturing why the chariot for which he looks has not appeared round the goal): ἡὲ τὸν ἡνίοχον φύγον ἡνία, οὐδὲ δυνάσθη | εὖ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησεν ἐλίξας.

745 παίσας.] The mishap against which Nestor warns Antilochus to be on his guard (*Il.* XXIII. 340): λίθου δ' ἀλέασθαι ἐπαυρεῖν, | μήπως ἵππους τε τρώσῃς κατὰ θ' ἄρματα ἄξῃς.

747 τμητοῖς.] ‘shapely:’ *teretes*. *Il.* X. 567, ἵππους μὲν κατέδησαν εὐ-τμήτοισιν ἱμάσι.

πέδῳ.] For dative, cf. v. 244, *note*.

748 διεσπάρησαν.] ‘Broke off:’ not ‘dispersed,’ since they were still yoked together, and apparently dragging the disabled chariot after them: see v. 754.

749 στρατός.] The people: λεώς, δῆμος, opposed by Pind. (*P.* II. 87)

στρατὸς δ' ὅπως ὁρᾷ νιν ἐκπεπτωκότα  
 δίφρῳ, ἀνωλόλυξε τὸν νεανίαν,  
 οἷ' ἔργα δράσας οἷα λαγχάνει κακὰ,  
 φορούμενος πρὸς οὔδας, ἄλλοτ' οὐρανῷ  
 σκέλη προφαίνων, ἔστε νιν διφρηλάται,  
 μόλις κατασχεθόντες ἵππικὸν δρόμον,  
 ἔλυσαν αἵματηρὸν, ὥστε μηδένα  
 γνῶναι φίλων ἰδόντ' ἂν ἄθλιον δέμας.  
 καὶ νιν πυρᾷ κέαντες εὐθὺς ἐν βραχεῖ  
 χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ  
 φέρουσιν ἄνδρες Φωκέων τεταγμένοι,  
 ὅπως πατρώας τύμβον ἐκλάχῃ χθονός.  
 τοιαῦτά σοι ταῦτ' ἐστίν, ὥς μὲν ἐν λόγῳ  
 ἀλγεῖν, τοῖς δ' ἰδοῦσιν, οἵπερ εἶδομεν,  
 μέγιστα πάντων ὧν ὅπωπ' ἐγὼ κακῶν.

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## ΧΟΡΟΣ

φεῦ φεῦ· τὸ πᾶν δὴ δεσπύταισι τοῖς πάλαι  
 πρόρριζον, ὥς ἔοικεν, ἔφθαρται γένος.

765

to the educated class, σοφοί : χῳπό-  
 ταν ὁ λαβρὸς στρατὸς, | χῳταν πόλιν  
 οἱ σοφοὶ τηρέντι. Cf. στρατηγός ap-  
 plied to Creon king of Thebes, Soph.  
*Ant.* 8 : πόλει | κήρυγμα θείναι τὸν  
 στρατηγὸν ἀρτίως.

750 ἀνωλόλυξε.] properly a word  
 of good omen (ὀλολυγμὸν εὐφημοῦντα,  
*Aesch. Ag.* 28) ; here a euphemism  
 for ἀνεκώκυσε.

752 φορούμενος...ἄλλοτε.] Cf.  
*Trach.* 11, φοιτῶν ἐναργῆς ταῦρος,  
 ἄλλοτ' αἰόλος | δράκων : *Pind. P.* IV.  
 78, ξείνος αἶτ' ὦν ἀστός.

753 σκέλη προφαίνων.] i. e. tossed  
 feet uppermost to the sky. Com-  
 pare *Hamlet*, III. 3 ad fin., 'Then  
 trip him up, that his heels may kick  
 at heaven.' where Steevens quotes  
 from Heywood's *Silver Age* (of  
 1613), 'Whose heels tript up, kick'd  
 'gainst the firmament.'

757 ἐν βραχεῖ χαλκῷ.] Cf. *Aesch.*

*Ag.* 426 (ὁ χρυσαιομοιβὸς δ' Ἄρης σωμα-  
 τῶν)...φίλοισι πέμπει βραχὺ | ψῆγμα  
 δυσδάκρυτον, ἀντήγορος σποδοῦ γεμ-  
 ζων λέβητας εὐθέτον· (where βραχὺ  
 seems better than βαρὺ : the contrast  
 between the figurative βαρὺ and the  
 literal εὐθέτον would be too harsh :)  
*Eur. Suppl.* 1130, σποδοῦ τε πλήθος  
 ὀλιγον ἀντὶ σωματῶν | εὐδοκίμων.

758 σποδοῦ.] For the genitive,  
 see v. 19, note.

759 ἄνδρες Φωκέων.] Partitive  
 genit. : cf. *Xen. Anab.* I. 81 : Πατα-  
 γύας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον  
 πιστῶν : *Thuc.* VI. 43 : ἄνδρες τῶν  
 φυλάκων.—*Madv. Synl.* § 51 a.

761 ὥς μὲν ἐν λόγῳ.] 'Piteous in  
 the telling as tale can be.' Cf.  
*O. C.* 15, πύργοι μὲν οἱ | πόλιν στέ-  
 γουσιν, ὥς ἀπ' ὀμμάτων, πρόσσω : *Ant.*  
 1161, ὦν ζηλωτὸς, ὥς ἐμοί, ποτε :  
*Eur. Alc.* 801, ὥς γ' ἐμοί χρῆσθαι  
 κριτῇ.

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ

ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῇ λέγω,  
ἢ δεινὰ μὲν, κέρδη δέ; λυπηρῶς δ' ἔχει,  
εἰ τοῖς ἐμαυτῆς τὸν βίον σῶζω κακοῖς.

## ΠΑΙΔΑΓΩΓΟΣ

τί δ' ὦδ' ἀθυμεῖς, ὦ γύναι, τῷ νυν λόγῳ;

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ

δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς  
πάσχοντι μῖσος ὦν τέκῃ προσγίγνεται.

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## ΠΑΙΔΑΓΩΓΟΣ

μάτην ἄρ' ἡμεῖς, ὥς ἔοικεν, ἥκομεν.

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ

οὔτοι μάτην γε. πῶς γὰρ ἂν μάτην λέγοις;  
εἴ μοι θανόντος πίστ' ἔχων τεκμήρια  
προσηλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγώς,  
μαστῶν ἀποστὰς καὶ τροφῆς ἐμῆς, φυγὰς

775

766 ὦ Ζεῦ, κ.τ.λ.] Clytaemnestra had always regretted that she had failed to destroy Orestes (v. 297), and now recognises his death as a gain; yet the mother cannot help feeling a pang at the first news of her son's fate. To regard the language of vv. 766—8 and 770—1 as mere hypocrisy, designed to keep up appearances before the Phocian stranger, would be to deprive Sophocles of credit for a true and powerful touch. These few words of genuine grief humanize, and therefore dramatize, Clytaemnestra more vividly than anything in Aeschylus.

λέγω.] Conjunct. deliberative: usu. aorist, as Eur. *Hec.* 1057, πᾶ βῶ, πᾶ στῶ, πᾶ κέλσω; but cf. *Il.* I. 150, πῶς τίς τοι πρόφρων ἔπεισιν πείθεται Ἀχαιῶν; Ar. *Plut.* 1108, ἐγὼ δὲ τί ποιῶ; Present and aorist

combined, Eur. *Ion.* 758, εἴπωμεν ἢ σιγῶμεν;

770 δεινόν.] Cf. Aesch. *P. V.* 39, τὸ συγγενές τοι δεινὸν ἢ θ' ὁμιλία: *Theb.* 1031, δεινὸν τὸ κοινὸν σπλάγχνον; Eur. *Phoen.* 355, δεινὸν γυναιξὶν αἱ δὲ ὠδῶν γοναί.

771 πάσχοντι.] Cf. v. 145, note.

775 τῆς ἐμῆς ψυχῆς γεγώς.] 'The offspring of my life,' not 'the son of my heart,' a notion which scarcely belongs to ψυχῇ, except in the phrase ἐκ τῆς ψυχῆς, e.g. Xen. *An.* VII. 7. 43, ὅτι σοι ἐκ τῆς ψυχῆς φίλος ἦν. So Soph. *Ant.* 1066, τῶν σὼν ἐκ σπλάγχνων εἰς, 'one of those in whom thy heart's blood flows,' (said to Kreon, of his son). Cf. Moschopolus, τῶν Ἀττικῶν λέξεων συλλογῇ, s. v.: ψυχὴ καὶ ἡ φύσις, ὥς παρὰ Σοφοκλεῖ τῆς ἐμῆς ψυχῆς γεγώς, ἤγουν τῆς ἐμῆς φύσεως.



ἀπεξενούτο· καί μ', ἐπεὶ τῇσδε χθονὸς  
 ἐξῆλθεν, οὐκέτ' εἶδεν· ἐγκαλῶν δέ μοι  
 φόρους πατρώους δαίν' ἐπηπείλει τελεῖν·  
 ὥστ' οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας  
 ἐμὲ στεγάζειν ἠδύν, ἀλλ' ὁ προστατῶν  
 χρόνος διηγέ μ' αἰὲν ὡς θανουμένην.  
 νῦν δ'—ἡμέρα γὰρ τῇδ' ἀπήλλαγμαί φόβου  
 πρὸς τῇσδ' ἐκείνου θ'· ἥδε γὰρ μείζων βλάβη  
 ξύνοικος ἦν μοι, τοῦμὸν ἐκπίνουσ' αἶι  
 ψυχῆς ἄκρατον αἶμα—νῦν δ' ἔκκληά που  
 τῶν τῇσδ' ἀπειλῶν οὔνεχ' ἡμερεύσομεν.

780

785

## ΗΛΕΚΤΡΑ

οἶμοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα,  
 Ὅρεστα, τὴν σὴν ξυμφορὰν, ὅθ' ᾧδ' ἔχων

777 ἀπεξενούτο.] 'was estranged from me.' Cf. Eur. *Hipp.* 1085, οὐχ ἔλξειτ' αὐτὸν, δμῶες; οὐκ ἀκούετε | πάλαι ξινοῦσθαι τόνδε προὔννεπον· τὰ με; i. e. 'that he is no longer son of mine.'

καί μ'.] Cf. v. 383, note.

780 ὥστ' οὔτε.] We should have expected ὥστε μήτε. But ὥστε here introduces what is emphasized rather as an *independent fact* than as a *result*; and, though joined with the infin., is virtually equivalent to ὥστε with the indic. Cf. Dem. *de F. Legat.* p. 439, οὕτω δὲ ἀτόπους τινὰς ἐν τῇ πόλει καὶ δυσχερεῖς ἀνθρώπων εἶναι ὥστε οὐκ αἰσχύνεσθαι. See Appendix B in Mr Shilleto's edition of that speech, where, among others, this passage and the difficult one, Eur. *Phoen.* 1357, are referred to. Donaldson's conjecture, ὕπνος...ἐμ' ἐστέγαζεν ἠδύς (which the cacophony of νυκτὸς ὕπνος condemns), is improbable.

ἐξ ἡμέρας.] *Interdium.* Cf. *Od.* xii. 285, ἐκ νυκτῶν δ' ἄνθρωποι χαλεποὶ, δηλήματα νηῶν, | γίνονται. But ἐξ ἡμέρας ἐς ἡμέραν, Herod. ix. 8, = *ex die in diem*.

781 ὁ προστατῶν...θανουμένην.]

'The imminent hour kept me ever in fear of death.' In strict accuracy, ὁ τοῦ προστατούντος χρόνου φόβος διηγέ με, κ.τ.λ.—ὁ προστατῶν χρόνος, the time just in advance of the present,—the instant future. Elsewhere *προστατεῖν* has always the sense of supervising or controlling.

782 διηγέ, κ.τ.λ.] 'Kept me living,' &c. Cf. Dem. *Cor.* p. 255, ὁ γὰρ τότε ἐνστάς πόλεμος ἐν πᾶσι τοῖς κατὰ τὸν βίον ἀφθονωτέροις καὶ εὐνοτερόις διήγαγεν ὑμᾶς τῆς νῦν εἰρήνης: i. e. 'caused you to live.'

784 μείζων βλάβη.] 'A worse plague.' Cf. v. 301.

786 ἄκρατον.] 'My sheer heart's blood:' cf. Aesch. *Cho.* 571, φόβου δ' Ἐρινὸς οὐχ ὑπεσπανισμένη | ἄκρατον αἶμα πίεται, τρίτην πόσιν.

787 οὔνεκα.] Cf. v. 387, note.

788 οἶμοι τάλαινα.] For the nom. with οἶμοι, cf. *Phil.* 414, οἶμοι τάλας: *Trach.* 982, οἶμοι ἐγὼ τλάμων, etc. But also, v. 674, οἱ γὰρ τάλαινα.

νῦν.] Referring bitterly to Clytemnestra's emphatic use of the word, vv. 783—6, νῦν δ', ἡμέρα γάρ, κ.τ.λ.—νῦν δ' ἔκκληά που, etc.

789 ὅτε] = ἐπειδὴ. Cf. v. 38, note.

πρὸς τῆσδ' ὑβρίζει μητρός. ἄρ' ἔχει καλῶς;

790

ΚΑΤΤΑΙΜΝΗΣΤΡΑ

οὔτοι σύ· κείνος δ' ὡς ἔχει καλῶς ἔχει.

ΗΛΕΚΤΡΑ

ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ

ἤκουσεν ὦν δεῖ κάπεκύρωσεν καλῶς.

ΗΛΕΚΤΡΑ

ὑβριζε· νῦν γὰρ εὐτυχοῦσα τυγχάνεις.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ

οἴκουν Ὀρέστης καὶ σὺ παύσεται τάδε.

795

ΗΛΕΚΤΡΑ

πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.

791 οὔτοι σύ.] Sc. καλῶς ἔχεις, i. e. you are far from being what I could wish.

792 Νέμεσι.] A var. lect. is Νέμεσις, as in Eur. *Phoen.* 183, ἰὼ Νέμεσι, κ.τ.λ. Cf. *Phoen.* 199, ὦ Δὸς ἔρνος Ἀρτεμι; Ar. *Ran.* 893, vocat. ξύνεσι. On the other hand, Ar. *Ach.* 27, ὦ πόλις, πόλις.—Properly speaking, νέμεσις represents the principle of just distribution (νέμειν), or, personified, the Power which resents glaring inequality between men's portions in life, and helps to restore equilibrium by reducing immoderate prosperity. In Greek poetry and prose Νέμεσις usually appears, not as the punisher of guilt, but simply as the jealous enemy of high good fortune: e.g. Eur. *Phoen.* 187, ἰὼ Νέμεσι...σὺ τοι μεγαλγορίαν ὑπεράνορα κοιμίζεις. Thus the author of the speech in *Arist.* I. p. 782, after mentioning that he had been seven times indicted by Aristogeiton and as often acquitted, adds: καὶ Ἀδράστειαν μὲν ἄνθρωπος ὦν ἐγωγε προσκυνῶ. Hence arose a more general conception of

Νέμεσις as the goddess of retribution generally, with the functions of Δίκη or of the Ἐρινύες. In this rarer sense νέμεσις is often joined with θεῶν: e.g. Soph. *Phil.* 517, τὰν θεῶν νέμεσιν ἐκφυγῶν; Eur. *Or.* 1361, ἔβα θεῶν νέμεσις εἰς Ἑλέναν.

τοῦ θανόντος ἀρτίως.] 'The lately dead,'—with a significant allusion to Agamemnon (τὸν πάλαι ἀλόντα, v. 126). For ὁ θανὼν ἀρτίως instead of ὁ ἀρτίως θανὼν, cf. Aesch. *P. V.* 215, τῶν παρεστώτων τότε: ib. 1013, τῷ φρονούντι μὴ καλῶς; Eur. *Med.* 874, τοῖσι βουλευούσιν εὔ.

793 ἤκουσεν ὦν δεῖ.] 'Nemesis has heard those who should be heard,' Clytaemnestra replies—availing herself of the ambiguity of the preceding line; in which τοῦ θανόντος is clearly meant to depend on Νέμεσις, but might depend on ἄκουε.

796 οὐχ ὅπως] = *nedum*. But with the first clause of a sentence, οὐχ ὅπως = *non solum non*: e.g. Dem. *Phil.* II. p. 67, τοὺς δὲ Θηβαίους ἡγεῖτο...οὐχ ὅπως ἀντιπράξιν...ἀλλὰ καὶ συστράσειεν.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

πολλῶν ἂν ἤκοις, ὦ ξέν', ἄξιος τυχεῖν,  
εἰ τήνδε παύσαις τῆς πολυγλώσσου βοῆς.

## ΠΑΙΔΑΓΩΓΟΣ

οὐκοῦν ἀποστείχοιμ' ἂν, εἰ τὰδ' εὖ κυρεῖ.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

ἦκιστ' ἐπέειπερ οὐτ' ἐμοῦ καταξίως  
πράξειαις οὔτε τοῦ πορεύσαντος ξένου.  
ἀλλ' εἴσιθ' εἴσω· τήνδε δ' ἔκτοθεν βοᾶν  
ἔα τά θ' αὐτῆς καὶ τὰ τῶν φίλων κακᾶ.

800

## ΗΛΕΚΤΡΑ

ἄρ' ὑμῖν ὡς ἀλγοῦσα κῶδυνωμένη  
δεινῶς δακρῦσαι κάπικωκῦσαι δοκεῖ  
τὸν υἱὸν ἢ δύστηνος ὦδ' ὀλωλότα;  
ἀλλ' ἐγγελῶσα φροῦδος, ὦ τάλαιν' ἐγώ·  
Ὅρέστα φίλταθ', ὥς μ' ἀπώλεσας θανων.

805

797 ἤκοις...παύσαις.] So Wunder for the ἤκοις...ἐπαυσας of the MSS. The correction is probably true. But, as regards grammar, ἐπαυσας would stand: for εἰ with aor. indic. may be followed by ἂν with optat., when a past occurrence is represented as the condition of something still present: *Od.* I. 236, ἐπεὶ οὐ κε θανόντι περ ὦδ' ἀκαχοίμην, | εἰ μετὰ οἷς ἐτάροισι δᾶμν Τρώων ἐνὶ δῆμῳ: *Thuc.* II. 60, εἰ μοι καὶ μέσῳς ἡγούμενοι προσεῖναι αὐτὰ πολεμεῖν ἐπέισθητε, οὐκ ἂν εἰκότως νῦν γε τοῦ ἀδικεῖν αἰτίαν φεροίμην.

799 εὖ κυρεῖ.] Cf. v. 791, κεῖνος δ' ὡς ἔχει, καλῶς ἔχει.

800 καταξίως.] So Brunck and Hermann, the latter quoting Schaefer *ad loc.*: 'Nostrum satis tuetur similis locus in *O.C.* 911, ἐπεὶ δέδρακας οὐτ' ἐμοῦ καταξίως | οὐθ' ὦν πέφυκας αὐτός, κ. τ. λ. Omnino amat Sophocles haec adverbia. *O.T.* 135, ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σύ.'—Lifshardt, from one MS., read κατ'

ἀξίαν | πράξειαις: Monk and Bothe, believing that ἂν could not be omitted, κατὰξί' ἂν. Hermann points out that ἂν may be easily and naturally supplied from v. 799. As to καταξίως versus κατ' ἀξίαν, Schaefer's argument from Sophocles's alleged 'love' for these adverbial forms is not worth much: but the MSS. seem to decide in favour of καταξίως.

803 τῶν φίλων.] i. e. Orestes: so in v. 346, τῶν φίλων=τοῦ πατρός.

807 ἐγγελῶσα.] It was not true that Clytemnestra had felt *no* pang at the first news of her son's death: cf. v. 766, and *note*. But the feigned despondency of the messenger at her reception of his news had recalled her to a sense of all the advantages of which that news assured her. Her feeling of triumph was further quickened by the irritating laments of Electra; and she left the stage with an exultant air.

808 θανών.] i. e. you are the

ἀποσπάσας γὰρ τῆς ἐμῆς οἶχει φρενὸς  
 αἶ μοι μόναι παρήσαν ἐλπίδων ἔτι,  
 σὲ πατρός ἥξειν ζῶντα τιμωρόν ποτε  
 καμοῦ ταλαίνης. νῦν δὲ ποῖ με χρὴ μολεῖν;  
 μόνη γάρ εἰμι, σοῦ τ' ἀπεστερημένη  
 καὶ πατρός. ἤδη δεῖ με δουλεύειν πάλιν  
 ἐν τοῖσιν ἐχθίστοισιν ἀνθρώπων ἐμοὶ  
 φονεῦσι πατρός. ἄρά μοι καλῶς ἔχει;  
 ἀλλ' οὐ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου  
 ξύνοικος εἴσειμ', ἀλλὰ τῇδε πρὸς πύλῃ  
 παρείσ' ἐμαυτὴν ἄφελος αἰανῶ βίον.  
 πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται,  
 τῶν ἔνδον ὄντων· ὥς χάρις μὲν, ἦν κτάνη,  
 λίπη δ', εἰν ζῶ· τοῦ βίου δ' οὐδεὶς πόθος.

810

815

820

slayer, rather than the dead: cf. Eur. *Hipp.* 838, τῆς σῆς στερηθείς φιλότατης ὁμίλλας—| ἀπώλεσας γὰρ μάλλον ἢ κατέφθισο: Soph. *Ant.* 870, θανῶν ἔτ' οὖσαν κατήναρές με.

809 οἶχει.] The word is especially suitable with ἀποσπάσας, since οἶχεται φέρων, οἶχεται λαβῶν, etc., was said of *decamping* with booty. The Trag. often use οἶχομαι with a participle in reference to the dead who have *deserted* their friends on earth: e.g. Eur. *Alc.* 474, προθαυνοῦσα φωτὸς οἶχει.

810 αἶ...ἐλπίδων.] Cf. Xen. *Mem.* II. 8. 3, τοῖς τοιοῦτοῖς τῶν ἔργων, etc.: Madv. *Synt.* § 50.

812 μολεῖν.] 'Betake myself.' Cf. *Al.* 404, ποῖ τις οὖν φύγῃ; | ποῖ μολὼν μένω; *O. C.* 1747, αἰαί, ποῖ μολωμεν ὦ Ζεῦ; Eur. *Hec.* 1057, πᾶ βῶ, πᾶ στώ, πᾶ κέλσω; Verg. *Georg.* IV. 504, *Quid faceret? quo se rapta bis coniuge ferret?*

814 ἤδη.] 'Henceforth.' Monk wished to place the stop *after* ἤδη: but δεῖ με δουλεύειν as the beginning of a sentence would be too harsh. Others, ἥ δὴ δεῖ.

δουλεύειν.] Electra might use the term literally: see vv. 189—192, 264, 5.

817 τοῦ λοιποῦ χρόνου.] For this genitive, cf. v. 477, *note*.

818 εἴσειμ'.] Dindorf retains ξύνοικος ἔσσομ': Dawes emends by the obvious transposition, ἔσομαι ξύνοικος: Hermann, pronouncing such a transposition improbable, reads ξύνοικος εἴσειμ'—which, whether right or not, is the best emendation that has been attempted. Erfurdt, ξύνοικος ἔσομαι τῇδὲ γ', ἀλλὰ πρὸς πύλῃ.

819 παρείσ' ἐμαυτὴν.] With τῇδε πρὸς πύλῃ: 'I will *lay me down* at this gate, and friendless wear out my life.' Cf. Sappho, *frag.* 17, ταῖσι δὲ ψύχρος μὲν ἔγεντο θῦμος, | πὰρ δ' ἔϊσι τὰ πτερά: *Il.* XXIII. 868, ἡ μὲν (the bird) ἔπειτ' ἤϊξε πρὸς οὐρανόν, ἡ δὲ παρελθὼ | μῆρινθος προτὶ γαῖαν—the cord *drooped* earthwards. This interpretation seems to express Electra's listless despair more graphically than the interpretation followed by Schneidewin, who takes παρείσ' ἐμαυτὴν to mean 'having given over all care for myself,' *secura mei*.

822—870. This κομμός (see v. 121, *note*) is included in the second ἐπεισδιδιον (vv. 516—1056), according to Aristotle's definition that an ἐπεισδιδιον includes all that intervenes

## ΧΟΡΟΣ

ποῦ ποτε κεραυνοὶ Διὸς, ἢ ποῦ φαέθων "Αλιος, εἰ  
ταυτ' ἐφόρωντες 825  
κρύπτουσιν ἔκηλοι;

## ΗΛΕΚΤΡΑ

ἐ ἐ, αἰαῖ.

## ΧΟΡΟΣ

ὦ παῖ, τί δακρύεις;

## ΗΛΕΚΤΡΑ

φεῦ.

## ΧΟΡΟΣ

μηδὲν μέγ' αὔσης.

830

between two στάσιμα μέλη: see v. 251, *note*.

823—870. *Chor.* Can Zeus, can the bright Sun view such wrongs, and send no vengeance? *El.* Woe is me. *Chor.* Speak no ill-omened words. *El.* Spare the cruelty of bidding me to hope where there is no hope. *Chor.* Yet the seer Amphiaras was slain: and now his spirit reigns in peaceful majesty beneath the earth. *El.* Yes: for *he* was avenged; but for Agamemnon there can never be an avenger. *Chor.* I know your grief.—*El.* Cease these consolations—can another son be born to my father's house? *Chor.* All men must die. *El.* But must all die as Orestes died—amid the rush of chariots—stamped to death under horses' feet—far from those who should have rendered the last rites?

823—836. Metres of the first strophe:—

Vv. 823, 4. ποῦ ποτὲ | κέραυν' οὔ  
διὸς ἢ | ποῦ φαέθων || dactyl, iambus, two choriambi—a choriambic verse.

V. 825. αἰῶς εἰ | ταυτ' ἐφόρωντες | choriambic dipodia hypercatale.

V. 826. κρύπτ' οὐσὶν ἔκηλοι choriambus, with ἀνάκρουσις (see v. 486, *note*), and a hypercatale. syllable.

V. 829. ὦ | παῖ τί δακρύεις, same.

V. 830. μῆδ' ἐν μέγ' αὔσης, same.

Vv. 832—836. εἰ | τῶν φανέρως... μᾶλλον ἐπεμβάσει || choriambic heptameter, commencing with ἀνάκρουσις and finished with a trochee.

826 κρύπτουσιν.] *i. e.* abstain from revealing: cf. *Ai.* 674, δεινῶν τ' ἀήμα πνευμάτων ἐκοίμισε | στένοντα πόντον: *i. e.* ceases to trouble. κρύπτειν is never intransitive, as has been asserted. The only passage, besides this, which is adduced, is *Eur. Phoen.* 1114 ff., where Hippomedon goes forth, ἔχων σημείον ἐν μέσῳ σάκει, | στικτοῖς πανόπτην ὄμμασιν δεδορκότα, | τὰ μὲν σὺν ἄστρον ἐπιτολαῖσιν ὄμματα | βλέποντα, τὰ δὲ κρύπτοντα δυνόντων μέτα. In this passage, κρύπτοντα is not accus. neut. plur. agreeing with ὄμματα, but accus. sing. μαζα, agreeing with πανόπτην, and governing ὄμματα.

830 μηδὲν μέγ' αὔσης.] *i. e.* do not complain too indignantly against the ordinances of the gods. Cf. *Plat. Phaed.* p. 95 B, μὴ μέγα λέγε (referring to the words σύ μοι δοκεῖς ἐξευρήσεν) μή τις ἡμῖν βασκανία περιτρέψῃ τὸν λόγον: 'say nothing presumptuous, lest some malign influence render our discussion futile.' *Od.* xxii.



## ΗΛΕΚΤΡΑ

ἀπολείς.

## ΧΟΡΟΣ

πῶς;

## ΗΛΕΚΤΡΑ

εἰ τῶν φανερώς οἰχομένων εἰς Ἄιδαν ἑλπίδ' ὑποί-  
σεις, κατ' ἐμοῦ τακομένας μᾶλλον ἐπεμβάσει.

836

## ΧΟΡΟΣ

οἶδα γὰρ ἄνακτ' Ἀμφιάρεων χρυσοδέτοις ἔρκεσι κρυφθί-  
τα γυναικῶν

228, μήποτε πάμπαν | εἰκὼν ἀφρα-  
δίης μέγα εἰπεῖν, ἀλλὰ θεοῖσιν | μύ-  
θον ἐπιτρέψαι.

831 ἀπολείς.] *eneabis*. Electra takes the μῆδεν μέγ' αἴσσης of the chorus as if they had meant, 'Do not say φεῖ, as if for the *dead*—do not hastily assume that Orestes is indeed dead.' You insult my grief, she replies, by suggesting a hope of him who is *undoubtedly* dead; τῶν φανερώς οἰχομένων.

834 ὑπόσεις.] Schol. ὑποβαλεῖς καὶ ὑποθήσεις.

835 κατ' ἐμοῦ.] Elmsley wished to read κατὰ μου τακομένας, *i.e.* κατατακομένας μου: but, as Hermann says, ἐπεμβάσει would require a *dative*, if κατὰ is not to govern the genitive but is merely separated from τακομένας by tmesis.

837 οἶδα γάρ, κ. τ. λ.] The Chorus understand Electra's τῶν φανερώς οἰχομένων εἰς Ἄιδαν with reference to Agamemnon rather than to Orestes. 'You torture me,' Electra says, 'by suggesting hopes in connexion with one who is assuredly lost to me.' 'But,' the Chorus answer, 'we know that *Amphiaras* was avenged.' Throughout these opening lines (823—840) Electra and her comforters are at cross purposes. *They* are offering general consolations, derived from their faith that Agamemnon will ultimately be avenged; *she* understands them as

intending to throw doubt on the fact of her brother's death.

Ἀμφιάρεων.] When Amphiaras married Eriphyle, he bound himself to abide by her decision in any question on which he should differ from her brother Adrastus, his colleague in the government of Argos. Bribe by Polynices with the necklace of Harmonia, Eriphyle counselled her husband to join the expedition of the Seven against Thebes. In the attack upon the city, Amphiaras was hard pressed, and at length turned to flight by a Theban hero: but as pursuer and pursued drew near to the banks of the river Ismenius, the earth opened and swallowed up the Argive king (κρυφθέντα).

χρυσοδέτοις ἔρκεσι... γυναικῶν.] 'By reason of a woman's golden snares.' For the causal dative, cf. v. 42, *note*. χρυσόδ. ἔρκος, the necklace of Harmonia, daughter of Ares and Aphrodite, which was given to her on her wedding-day by her husband Cadmus. There was a legend that this necklace, always baneful to its possessor, had at length been dedicated in the temple of Athene Pronaea at Delphi (Apollod. *Biblioth.*). In ἔρκεσι there is the further idea of toils, snares: cf. Aesch. *Ag.* 1593, τῆς Δίκης ἐν ἔρκεσι: and so ἀμφίβληστρον of the ποδιστῆρ πέπλος, *Cho.* 483.

838 γυναικῶν.] This is probably

καὶ νῦν ὑπὸ γαίας

ΗΛΕΚΤΡΑ

ἐ ἔ' ἰώ.

840

ΧΟΡΟΣ

πάμψυχος ἀνάσσει.

ΗΛΕΚΤΡΑ

φεῦ.

ΧΟΡΟΣ

φεῦ δῆτ' ὀλοὰ γάρ

ΗΛΕΚΤΡΑ

ἐδάμνη.

ΧΟΡΟΣ

ναί.

845

ΗΛΕΚΤΡΑ

ἰδ' οἶδ' ἐφάνη γὰρ μελέτωρ ἀμφὶ τὸν ἐν πένθει ἐμοὶ δ'  
 οὔτις ἔτ' ἔσθ' ὃς γὰρ ἔτ' ἦν, φρουῶδος ἀναρπασθείς.

στροφὴ β'.

ΧΟΡΟΣ

δειλαία δειλαίων κυρεῖς.

the plural for the singular (v. 146), though the plural might be understood literally as meaning 'such as women wear.'

841 **πάμψυχος.**] 'In plenitude of force'—in all the fulness and vigour of his powers. See v. 244, *note*. The Schol. wrongly: *πάμψυχος* ἀντὶ τοῦ πασῶν ψυχῶν ἀνάσσειν. Dead kings were believed to be kings of the dead: see *Od.* XI. 484, *πρὶν μὲν γὰρ σε ζῶν ἐτίμεν Ἰσα θεοῖσιν | Ἀργεῖοι νῦν αὖτε μέγα κρατεῖς νεκύεσσιν*: Aesch. *Cho.* 348 (of Agamemnon) *κατὰ χθονὸς ἐμπρέπων | σεμνότημος ἀνάκτωρ ... βασιλεὺς γὰρ ἦν, ὅφρ' ἔζη*.

843 **φεῦ δῆτ'.**] For this *δῆτα* in assent, cf. Aesch. *Suppl.* 246, *Ζεὺς δὲ γεννήτωρ ἴδοι. ΔΑΝ. ἴδοιτο δῆτα*: Aesch. *Theb.* 924, *HM. B.* 55' *ἐτελεύτασαν ... χερσὶν ὁμοσπύροισιν. HM. A.* ὁμόσποροι δῆτα καὶ πανώλεθροι. And *δῆτα* may be used when the speaker merely reiterates his own expression: *c. g.* v. 1163, *ὥς μ' ἀπώλεσας, | ἀπώλεσας δῆτ'*: *Phil.* 760, *ὠὖ δύστηνε σὺ, | δύστηνε δῆτα*.

**ὀλοὰ γάρ.**] 'For the murderess'—'Was slain?' 'Aye.' 'Yes, yes (she died): for there arose a champion for the mourner.' *ὀλοά* is nom. fem. sing.: the corresponding line in the strophe is v. 830, *φεῦ, μηδὲν μέγ' αὔσης*.

846 **μελέτωρ.**] Alcmaeon, son of Amphiaraus and Eriphyle. He joined the expedition of the Epigoni, and on his return at last obeyed the injunction laid upon him by his father before the expedition of the Seven marched for Thebes—an injunction to take vengeance on Eriphyle. Alcmaeon was the subject of the tragedies by Sophocles and Euripides, and appears to have had an altar at Thebes near Pindar's house (*Pind. P.* VIII. 80).

847 **τὸν ἐν πένθει.**] The dead man, regarded as sharing the indignant desire for revenge felt by his surviving friends. Cf. Aesch. *Cho.* 36, *μέμφεσθαι τοὺς γὰρ νέρθεν περιθύμως, | τοῖς κτανούσι τ' ἐγκοτεῖν*.

849—859. Metres of the second strophe:—

## ΗΛΕΚΤΡΑ

καγὼ τοῦδ' ἴστωρ, ὑπεριστωρ,  
πανσύρτῳ παμμήνῳ δεινῶν  
στυγνῶν τ' ἀχέων αἰῶνι.

850

## ΧΟΡΟΣ

εἶδομεν ἀθρήνεις.

## ΗΛΕΚΤΡΑ

μή με νῦν μηκέτι  
παραγάγης, ἴν' οὐ

855

V. 849. δειλαῖα || δειλαῖων κύρ[εις]  
cretic, trochaic penthemimer.  
For δειλαῖα, cf. Eur. *Suppl.* 278  
(vv. 271—285 being a series of  
dactylic hexameters), ἀντόμαϊ'  
ἀμφίπιτ'νοῦσά τῷ | σὸν γόνυ | καὶ  
χερᾶ | δειλαῖα|.

Vv. 850—2. Anapaests.

V. 853. εἶδῶμ' ἄ|θρήνεις, choriambus, spondee.

V. 854. μῆ μέ νῦν | μηκέτ', cretic  
verse.

V. 855. παῖραγαγῆς | ἴν' οὐ, paeon  
quartus, iambus. This and v.  
853 are varieties of the dochmiac: cf. 205, 243, 244.

Vv. 857, 8. παρεῖσ' ἴν' ἔλπ' ἴδ' || ὦν  
ἐτὶ | κοῦδ' ὅκ' ὦν || an iambic penthemimer, followed by half a pentameter. This verse is called an *ιαμβέλεγος*.

V. 859. εὐπατρίδων τ' | ἄρωγαῖ choriambus, bacchius. Cf. vv. 480, 496.

849 δειλαῖα δειλαῶν.] 'Unhappy thou art, and hapless are thy fortunes.' Schneidewin strangely renders, *misera miserarum es*, i. e. *miserrima*: comparing ἄρρητ' ἄρρήτων τελέσας, *O. T.* 465. But the epithet of the sufferer is often repeated as the epithet of his sufferings: e. g. Eur. *Ion*, 900, ἵνα με λέχεσι μελέαν μελέοις | ἐξεύξω τὰν δύστανον: Eur. *Hec.* 84, ἥξει τι μέλος γοερὸν γοεραῖς. For δειλαιος applied to things instead of persons, cf. Soph. *Trach.* 1022, δειλαῖα νόσος: *O. C.* 514, τὰς δειλαῖας ἀπόρου φανεύσας ἀλγηδόνος.

850 ἴστωρ.] Fem., as Eur. *I. T.*

1431, ὑμᾶς δὲ τὰς τῶνδ' ἱστορας βουλευμάτων: Aesch. *Ag.* 647, τύχη σωτήρ: *ib.* 110, χερὶ πράκτορι: Eur. *El.* 991, τιμὰς σωτήρας: Aesch. *Suppl.* 1042, θέλκτορι πειθοῖ.

851 πανσύρτῳ.] Literally, swept together from all sides: πάνσυρτος αἰών, 'vita quasi ex malorum omni genere cumulata.' The notion is that of a *confused torrent*:—'in my life of troubles dread and dark, surging blindly through all the months.'—Others, πανδύρτῳ.

852 ἀχέων.] The MSS. and Suidas s. v. ἴστωρ, have πανσύρτῳ παμμήνῳ πολλῶν | δεινῶν στυγνῶν τ' ἀχέων. Hermann retained πολλῶν, and substituted αἰῶνι for ἀχέων. Dindorf ejects πολλῶν, remarking with truth that it seems tame after πανσύρτῳ παμμήνῳ. He observes that αἰών, which in the MSS. is sometimes spelt ἑών, may have dropped out of the text because the copyists suspected the repetition of the three letters in ἀχέωνεων. Since αἰῶνι is the most necessary word in the sentence, its disappearance from the MSS., which retain ἀχέων, needs to be accounted for. Dindorf's theory, while it helps to explain the disappearance of αἰῶνι, supplies a strong argument for the genuineness of ἀχέων. For ἀχέων, αἰῶνι, cf. v. 19, ἄστρον εὐφρόνη, and *note*.

853 ἀθρήνεις.] So Dind. for ἀθροεῖς, which does not suit v. 864, ἄσκοπος ἀλώβα.

854 νῦν.] Cf. v. 616, *note*.

ΧΟΡΟΣ

τί φής;

ΗΛΕΚΤΡΑ

πάρεισιν ἐλπίδων ἔτι κοινοτόκων  
εὐπατρίδων τ' ἀρωγαί.

ΧΟΡΟΣ

πᾶσι θνατοῖς ἔφν μόρος.

860

ΗΛΕΚΤΡΑ

ἦ καὶ χαλαργοῖς ἐν ἀμίλλαις  
οὕτως, ὥς κείνῳ δυστάνῳ,  
τμητοῖς ὀλκοῖς ἐγκῦρσαι;

ΧΟΡΟΣ

ἄσκοπος ἂ λῶβα.

ΗΛΕΚΤΡΑ

πῶς γὰρ οὐκ; εἰ ξένος  
ἄτερ ἐμᾶν χερῶν

865

ΧΟΡΟΣ

παπαῖ.

ΗΛΕΚΤΡΑ

κέκευθεν, οὔτε του τάφου ἀντιάσας  
οὔτε γόων παρ' ἡμῶν.

870

ΧΡΥΣΟΘΕΜΙΣ

ὕψ' ἡδονῆς τοι, φιλτάτῃ, διώκομαι

859 εὐπατρίδων τ'.] Hermann, Bruck, etc., εὐπατριδᾶν τ', depending directly on ἀρωγαί. Schneidewin, εὐπατριδᾶν (omitting τε)—κοινот. εὐπατριδᾶν thus becoming a genitive in dependence on ἐλπίδων. Neither of these readings appears so probable as Dindorf's εὐπατρίδων τ', agreeing with ἐλπίδων. Cf. v. 162.

863 ὀλκοῖς.] 'The reins that dragged him.' Thuc. uses ὀλκοί of machines for the transport of ships by land: III. 15, ὀλκοὺς παρεσκεύαζον τῶν νεῶν ἐν τῷ ἰσθμῷ. Hermann understands *sulcos rotarum arenae impressos*.

ἐγκῦρσαι.] Sc. μόρσιμόν ἐστι, from ἔφν μόρος in v. 860.

864 ἄσκοπος] Not to be looked for: hence 'inconceivable,' 'passing thought;' like ἄφραστος, 'passing words.' In v. 1315 ἄσκοπα = ἀέλπτα. Cf. *Trach.* 246, τὸν ἄσκοπον | χρόνον βεβῶς ἦν ἡμερῶν ἀνήριθμον.

866 ἄτερ ἐμᾶν χερῶν.] Cf. Verg. *Aen.* IX. 486, *nec te tua funere mater Produxit pressive oculos aut volnera lavi*.

871—1057. *Enter CHRYSOTHEMIS.*—*Chrys.* I have hastened to bring you my joyful news: Orestes is with us: I have just found a lock of his hair at the grave.—*El.* My poor sister, Orestes is dead: what you found must have been left there as a memorial of him. But there is

τὸ κόσμιον μεθεῖσα σὺν τάχει μολεῖν.  
φέρω γὰρ ἡδονάς τε κἀνάπαυλαν ὦν  
πάροιθεν εἶχες καὶ κατέστενες κακῶν.

## ΗΛΕΚΤΡΑ

πόθεν δ' ἂν εὔροις τῶν ἐμῶν σὺ πημάτων  
ἄρηξιν, οἷς ἴασιν οὐκ ἔνεστ' ἰδεῖν;

875

## ΧΡΥΣΘΘΕΜΙΣ

πάρεστ' Ὀρέστης ἡμῖν, ἴσθι τοῦτ' ἐμοῦ  
κλύουσ', ἐναργῶς, ὥσπερ εἰσορᾶς ἐμέ.

one hope still.—*Chrys.* Is it anything in which I can help?—*El.* Listen to me: our position leaves us but one chance—you must help me to take the life of our father's murderer. So shall we comfort the spirits of the dead, and win for ourselves a glorious name.—*Chr.* It is mere madness: success is impossible: failure would make our case still worse. Be advised: I will consider your words unsaid: learn to submit where resistance is idle.—*El.* I expected you to reject my overtures: they shall not be renewed.—*Chr.* You must take your own course: hereafter you may perhaps do more justice to the worth of my advice.

871 ὑφ' ἡδονῆς, κ.τ.λ.] 'By joy, dear sister, I am sped.' *τοι*='you must know,' can scarcely be translated except by a slight emphasis on the equivalent of ὑφ' ἡδονῆς. It is perfectly appropriate as introducing the speaker's explanation of her haste, and seems much better than Bruck's *σοι*, which Hermann admires. Bruck: 'elegantior abundat σοί, ut saepe. Accipi etiam potest pro σου χάριν, vel pro πρὸς σε.' In his own Latin version, he translates *διώκομαι σοι ad te propero*—which can scarcely be defended by the use of the dative with ἐγγίξιν, πλάξιν, πλησιάζειν, ἔρχομαι. As to *σοι* meaning σου χάριν, it seems very doubtful whether *διώκομαι σοι* could

mean 'I hasten for your sake.' It would more naturally mean 'you see me hastening;' cf. *Phil.* 261, ὅδ' εἰμ' ἐγὼ σοι κείνος: *El.* 938, οὕτως ἔχει σοι ταῦτα. But *τοι* appears more natural and better.

διώκομαι.] Cf. *Od.* XIII. 161, σχεδὸν ἤλθε ποντοπόρος νηὺς | ῥέμφα διωκομένη: Aesch. *Eum.* 403, ἐνθεν διώκουσ' ἤλθον ἄρτυτον πόδα.

872 τὸ κόσμιον.] Chrysothemis, always observant of the smaller proprieties, apologizes for her indecorous haste. We are reminded of the contrast between her respect for τὸ κόσμιον—conventional decorum—and Electra's disregard of appearances for the sake of τὸ καλόν—an ideal of duty. Cf. v. 989.

μολεῖν] = ὥστε μολεῖν. Cf. Thuc. VI. 50, οἱ Ἀθηναῖοι δέκα τῶν νεῶν προὔπεμψαν...πλευσά τε καὶ κατασκέπασθαι: Madv. *Synt.* § 141 a.

876 ἔνεστ'.] One MS. has οὐκ ἔνεστ' ἔτι: Schneidewin suggests that οὐκ ἔτ' ἔστ' ἰδεῖν may be the reading. But οὐκ ἔνεστι, 'it is impossible,' seems more forcible here than οὐκ ἔτ' ἔστι, and ἰδεῖν corresponds suitably to εὔροις.

878 ἐναργῶς.] i. e. πάρεστι: 'Orestes is with us—with us in bodily presence, as real as mine before your eyes.' ἐναργῆς is especially said of that which is palpably presented to the senses, as opposed to a shadowy, indistinct vision: cf. *Il.* XX. 130, δεῖσετ' ἔπειτ', ὅτε κέν τις



## ΗΛΕΚΤΡΑ

ἀλλ' ἡ μέμνηνας, ὦ τάλαινα, κἀπὶ τοῖς  
σαυτῆς κακοῖσι κἀπὶ τοῖς ἐμοῖς γελᾷς;

880

## ΧΡΥΣΟΘΕΜΙΣ

μὰ τὴν πατρώαν ἐστίαν, ἀλλ' οὐχ ὕβρει  
λέγω τάδ', ἀλλ' ἐκείνον ὡς παρόντα νῶν.

## ΗΛΕΚΤΡΑ

οἴμοι τάλαινα· καὶ τίνος βροτῶν λόγον  
τόνδ' εἰσακούσας' ὦδε πιστεύεις ἄγαν;

## ΧΡΥΣΟΘΕΜΙΣ

ἐγὼ μὲν ἐξ ἐμοῦ τε κούκ ἄλλου σαφῇ  
σημεῖ' ἰδοῦσα τῷδε πιστεύω λόγῳ.

885

## ΗΛΕΚΤΡΑ

τίν', ὦ τάλαιν', ἰδοῦσα πίστιν; ἐς τί μοι  
βλέψασα θάλπει τῷδ' ἀνηκέστῳ πυρί;

ἐναντίβιον θεὸς ἔλθῃ | ἐν πολέμῳ·  
χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς:  
the gods are terrible when they ap-  
pear in bodily shape: *Od.* IV. 841,  
ὡς οἱ ἐναργεῖς ὄνειρεν ἐπέσσυτο, thus  
a *τίτιδ* dream visited him.

881 ἀλλά.] The clause μὰ τὴν  
π. ἐστ., on account of the peculiar  
stress laid upon it as forming the  
sanction of the denial, is allowed to  
precede ἀλλά: and on the same prin-  
ciple, when a person's attention has  
to be called, ἀλλά may follow the  
vocative: *e.g.* Pind. *O.* VI. 22, ὦ  
Φνῆτις, ἀλλὰ ξεῦζον, κ.τ.λ.

882 ἀλλ' ἐκείνον.] Sc. λέγω: cf.  
v. 467, οὐκ ἔχει λόγον... ἐρίζειν... ἀλλ'  
ἐπισπεύδειν.

νῶν.] Dindorf, νῶ for νδει—a  
crasis which he supports by νένωται  
quoted in the *Etymol. M.* p. 601,  
20: νένωται· νενόηται παρὰ Σοφοκλεῖ  
'Ελένης γάμῳ. Similarly in Aesch.  
*Pers.* 1033, καὶ στέρν' ἄρασσε καὶ  
βόα τὸ Μύσιον, he would read κἀπι-  
βῶ, from the old reading κἀπιβόα.

But both ἐπιβῶ and νῶ lack author-  
ity. In v. 918 Chrys. speaks of her-  
self and Electra as νῶν: and so Elec-  
tra, v. 984.

885 ἐξ ἐμοῦ, κ.τ.λ.] 'On my own  
authority and none other.' Cf. *O. T.*  
1275, πολλὰκις τε κούχ ἅπαξ: *O. C.*  
935, βία τε κούχ ἐκῶν.

887 πίστιν.] 'Warranty.' Cf. the  
phrases *πίστεις ποιείσθαι πρὸς τινα*,  
*πίστεις δοῦναι*.

888 ἀνηκέστῳ πυρί.] 'This bane-  
ful glow'—this deplorably rash hope,  
which must end in bitter disappoint-  
ment. ἀνηκέστος is frequently used in  
the general sense of 'disastrous,' and  
especially with reference to states of  
mind which must lead to unhappy  
consequences: *e.g.* χόλος (*Hom.*):  
πονηρία, ῥαθυμία (*Xen.*): χαρά (of  
Ajax's frenzy, *Ai.* 52). Schneidewin  
reads, ἀνηφαίστῳ πυρί, 'a fire not of  
Hephaestus,' *i.e.* not literal, but me-  
taphorical—a fire of the soul. But  
the explanatory epithet would have  
been cumbrous. Limiting adjectives

## ΧΡΗΣΘΕΜΙΣ

πρὸς νυν θεῶν ἄκουσον, ὥς μαθοῦσά μου  
τὸ λοιπὸν ἢ φρονοῦσαν ἢ μῶραν λέγῃς.

890

## ΗΛΕΚΤΡΑ

σὺ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἡδονή.

## ΧΡΗΣΘΕΜΙΣ

καὶ δὴ λέγω σοι πᾶν ὅσον κατειδόμεν.  
ἐπεὶ γὰρ ἦλθον πατρὸς ἀρχαῖον τάφον,  
ὁρῶ κολώνης ἐξ ἄκρας νεορρύτους  
πηγᾶς γάλακτος καὶ περιστεφεῇ κύκλῳ  
πάντων ὅσ' ἔστιν ἀνθέων θήκην πατρός.  
ἰδοῦσα δ' ἔσχον θαῦμα, καὶ περισκοπῶ

895

tives, in the Greek Tragedians, always exclude a real ambiguity: *e.g.* Eur. Or. 621, ὑφῆψε δῶμ' ἀνηφαλίστῳ πυρὶ, 'she kindled the house with a fire not of Hephaestus' (*i.e.* with the flame of passion)—where ἀνηφαλίστῳ guards against a downright misapprehension. Cf. Aesch. P. V. 899, ἄπυρος ἀρδῖς, 'a goad forged on no anvil' (*i.e.* the gad-fly's sting): *ib.* 1043, πτηνὸς κύων, 'a winged hound' (an eagle).

891 σὺ δ' οὖν.] 'Then do speak.' Cf. Ai. 961, οἱ δ' οὖν γελῶντων, 'then let them mock.' Ar. Ach. 185, οἱ δ' οὖν βοῶντων, 'then let them howl.'

τῷ λόγῳ.] Dat. depending on εἴ τι ἦδει implied in εἴ σοι τις ἡδονή (ἔστι). Madv. *Synt.* § 44 a.

892 καὶ δὴ.] Cf. v. 317, *note*.

κατειδόμεν.] A rare form, used by Herodotus, and once by Euripides in a lyric passage, *I. A.* 274. Cf. v. 1059.

893 ἀρχαῖον.] 'Ancestral.' At Athens, right of burial in the family tombs (πατρῴα μνήματα) belonged to the members of the same γένος, and was jealously guarded. See Dem. *Eubul.* p. 1307, ἔθαψε τούτους εἰς τὰ πατρῴα μνήματα, ἃν ὅσοι πέρ

εἰσι τοῦ αὐτοῦ γένους κοινωνοῦσιν... καίτοι τίς ἔστιν ὅστις ἂν εἰς τὰ πατρῴα μνήματα τοὺς μηδὲν ἐν γένει τιθεῖν εἰάσαι;

894 κολώνης ἐξ ἄκρας.] Join νεορρύτους ἐξ ἄκρας κολώνης, 'which had newly flowed from the top of the mound' (on which they were first poured).

895 πηγᾶς γάλακτος.] Cf. Eur. Or. 115, ἐλθοῦσα δ' ἀμφὶ τὸν Κλυταιμνήστρας τάφον | μελίκρατ' ἄφες γάλακτος οἰνωπὸν τ' ἄχνην. The μελίκρατον, or mixture of honey and milk, is called πέλανος, Aesch. Cho. 83, τί φῶ | χέουσα τόνδε πέλανον ἐν τύμβῳ πατρός;

896 ἀνθέων.] Genit. depending on the substantive implied in περιστεφεῇ (στεφὸς ἔχουσιν): cf. v. 1386, δωμάτων ὑπόστεγος: *Trach.* 247, (χρόνος) ἡμερῶν ἀνήριθμος: Madv. *Synt.* § 287 d.

θήκην.] The θήκη is only another name for κολώνη or τύμβος, the mound which holds the dead. Cf. Aesch. Ag. 440, 'There, in their beauty, they fill the sepulchres (θήκας κατέχουσι) of the land of Troy.' The flowers were put in garlands round the base of the mound.

μή ποῦ τις ἡμῖν ἐγγὺς ἐγχρίμπτη βροτῶν.  
 ὥς δ' ἐν γαλήνῃ πάντ' ἐδερκόμην τόπον,  
 τύμβου προσεῖρπον ἄσπον· ἐσχάτης δ' ὄρω  
 πυρᾶς νεώρῃ βόστρυχον τετμημένον·  
 κεῦθ' ὅς τάλιν ὥς εἶδον, ἐμπαίει τί μοι  
 ψυχῇ σύνηθες ὄμμα, φιλτάτου βροτῶν  
 πάντων Ὀρέστου τοῦθ' ὄραν τεκμήριον·  
 καὶ χερσὶ βασιτάσασα δυσφημῶ μὲν οὐ,

900

905

898 ἐγχρίμπτη]. 'Lest anyone be close upon me:' μή ἐγχρίμπτει, 'to see whether some one is not close upon me.' The conjunctive gives greater prominence to the notion of cautious fear, and seems therefore more suitable in this place. The indicative might, however, be supported from Eur. *Phoen.* 92, | προὔξερεννήσω στίβον, | μή τις πολιτῶν ἐν τρίβῳ φαντάζεται. Cf. v. 581, *note*.

899 ἐν γαλήνῃ.] Sc. *ὄντα*. This omission of the participle is peculiarly bold. Cf. v. 313, ἀγροῖς τυγχάνει, and *note*.

901 πυρᾶς.] Interment seems to have been the rule in historical times, cremation in the Homeric age: though, at all periods, both customs were undoubtedly in use. Cf. v. 58, φλογιστὸν ἤδη καὶ κατηνθρακωμένον: v. 559, σποδοῦ, κ.τ.λ. The τύμβος is called πυρά, because the body was usually burned at the place of sepulture: cf. Ter. *Andr.* I. 1. 100, *sequimur: ad sepulcrum venimus: in ignem imposita est*. But this was not always the case: see Plut. *Tim.* 39, from which it appears that Timoleon's corpse was not burned at the grave. For the genitive, see v. 78, *note*.

βόστρυχον.] Cf. v. 52, *note*.

902 ἐμπαίει, κ.τ.λ.] 'There rushes upon my soul a familiar image, (and the belief) that this which I see,' &c. ἐμπαίω is not found elsewhere in classical Greek: but Aesch. uses ἐμπαίος, πρόσπαίος in the sense of 'sudden, violent.'

903 ψυχῇ.] Epexegetical of μοι: see vv. 99, 147.

σύνηθες.] i. e. in imagination. Orestes had not been seen by his sisters since in infancy he was carried away to Phocis.

ὄμμα.] 'Image,'—the beloved form of Orestes, which haunted the thoughts of his sister. Cf. Aesch. *Cho.* 730 (Electra to Orestes), ὦτερπνόν ὄμμα (where others *ὄνομα*): Soph. *Ai.* 977, ὦ φίλτατ' Αἴας, ὦ ξύναιμον δμῷ ἐμοί: *ib.* 1004, ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς.

904 ὄραν.] Infin. epexegetical of ὄμμα (cf. v. 543): 'there rushes upon me (=δοκῶ ὄραν) a familiar image—that is, the belief that I see,' &c.

905 βασιτάσασα.] Suidas, s. v.: —βαστάσαι δηλοῖ παρὰ τοῖς Ἀττικοῖς τὸ ψηλαφῆσαι. Cf. Eur. *Alc.* 917, φίλῃς ἀλόχου χέρα βαστάζων: *Cycl.* 378, δισοῦς ἀθήσας κάπιβαστάσας χερσὶν (Polyphemus *weighing* in his hand the companions of Odysseus).

δυσφημῶ μὲν οὐ.] 'I utter no ill-omened word.' οὐ δυσφημῶ ought to mean something more than *ἐμφημῶ*, 'I do not break silence.' On the other hand, Chrysothemis, who had not heard the news from Phocis, had no special reason for supposing Orestes dead, or for greeting the lock of hair as a *relic* of her brother, the unconscious *δυσφημία* into which Electra falls at v. 1126. But οὐ δυσφημῶ may mean that she avoided any exclamation of a mournful or reproachful character—that she abstained from greeting in such phrase as *ὦ Ὀρέστα* this token of the bro-

χαρὰ δὲ πίμπλημ' εὐθὺς ὄμμα δακρύων.  
καὶ νῦν θ' ὁμοίως καὶ τότε' ἐξεπίσταμαι  
μή του τόδ' ἀγλαΐσμα πλὴν κείνου μολεῖν.  
τῷ γὰρ προσήκει πλὴν γ' ἐμοῦ καὶ σοῦ τότε;  
καγὼ μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι,  
οὐδ' αὖ σὺ πῶς γάρ; ἦ γε μηδὲ πρὸς θεοὺς  
ἔξεστ' ἀκλαύστῳ τῆσδ' ἀποστήναι στέγης.  
ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὐθ' ὁ τοὺς φιλεῖ  
τοιαῦτα πράσσειν οὔτε δρῶσ' ἐλάνθαν' ἄν.

910

ther who had so severely tried the sisters' hopes and patience. Cf. Eur. *Hec.* 181, EK. *ὦ μοι τέκνον.*—ΠΟΛΥΞ. *τί με δυσφημεῖς;*

907 νῦν τε καὶ τότε.] Cf. v. 676, *note.*

911 ἦ γε μηδέ.] ἦ οὐκ ἔξεστι would have stated the bare fact. ἦ μὴ ἔξεστι states the fact as a *condition* of the problem in hand. 'You cannot have taken these offerings to the grave. How could you? One who is not allowed,' &c. *Cui ne ad deos quidem liceat* (not licet) *egredi.*

πρὸς θεοὺς...ἀποστήναι.] *e.g.* to worship in the neighbouring Heraeum (v. 8).—πρὸς θεοὺς, to visit the gods, regarded as dwelling and present in their temples. Cf. Pind. *O.* III. 40, *ῥεῖναι αὐτοὺς (τοὺς θεοὺς) ἐπολχονται τραπέζαι*: Aesch. *P. V.* 537, *θεοὺς ὁσίοις θόιναις ποτινισσομένα.*

912 ἀκλαύστῳ]=μή κλαιούσῃ. *O.* T. 401, *κλαίω δοκεῖς μοι καὶ σὺ χωρὶς τὰδε | ἀγχαλῆσαι.*

στέγης.] It appears from vv. 516—518, that Clytaemnestra had forbidden Electra to leave, not only the house, but even the *παρθενῶνας*.

913 ἀλλ' οὐδὲ μὲν δῆ.] This formula is used in summarily rejecting the second of two alternatives: *e.g.* *Al.* 874, *πᾶν ἐστὶ βῆται πλευρὸν ἔσπερον νεῶν...ἀλλ' οὐδὲ μὲν δῆ τὴν ἀφ' ἡλίου βολῶν | κέλευθον...δηλοῖται.*

914 τοιαῦτα.] The flowers (v. 896) and the lock of hair could not be the offerings of an ἐχθρὰς χεῖρός

(v. 433). Clytaemnestra might indeed have poured the *libations* as a propitiatory offering; though such libations from one hostile to the dead (*δυσμενεῖς χοαί*, v. 440) have already been denounced by Electra as impious (v. 432).

ἐλάνθαν' ἄν.] So Brück and Dindorf:—Erfurdt and Hermann, *ἐλάνθανεν*. Hermann quotes with approval Elmsley's remark that in Attic Greek the *ε* of the 3rd pers. sing. was rarely elided before ἄν—*ν ἐφελκυστικόν* being usually interposed. But it is strange if Elmsley adopted his reading *οὔτε δρῶσ' ἄν* *ἐλαθεν ἄν* merely to avoid such an elision, which may perhaps have been unusual, but which it is against common sense to pronounce inadmissible. The particle ἄν frequently disappeared in the MSS. in such cases: see Porson *ad Eur. Hec.* 1111, *εἰ δὲ μὴ Φρυγῶν | πύργους πεσόντας ἦσμεν... φόβον παρέσχ' ἄν οὐ μέως ὅδε κτύπος*, where *παρέσχ' ἄν* for *παρέσχευ* was first restored by Heath: *ib.* 1193, *ἀλλ' οὐ δύναιντ' ἄν διὰ τέλους εἶναι σοφοί*, where *δύνανται* is given by most MSS. According to Hermann, *οὐκ ἐλάνθανεν* may mean *οὔτε λήσειν ἐμελλεν*, and so is virtually the same as *οὐκ ἐλάνθανεν ἄν*. But the simple imperfect could stand for the imperfect with ἄν only in two cases: (1) in the *apodosis* of a conditional sentence, where there is a *protasis* precluding ambiguity, *e.g.* Dem. *Phil.* 1. p. 9, *εἰ πάντες ὠμολογοῦμεν...οὐδὲν ἄλλο ἔδει*

ἀλλ' ἔστ' Ὀρέστου τὰυτα τὰπιτύμβια.

915

ἀλλ', ὦ φίλη, θάρσυνε. τοῖς αὐτοῖσί τοι

οὐχ αὐτὸς αἰὲν δαιμόνων παραστατεῖ.

νῶν δ' ἦν τὰ πρόσθεν στυγνός· ἡ δὲ νῦν ἴσως

πολλῶν υπάρξει κῦρος ἡμέρα καλῶν.

## ΗΛΕΚΤΡΑ

φεῦ τῆς ἀνοίας ὥς σ' ἐποικτεῖρω πάλαι.

920

## ΧΡΥΣΟΘΕΜΙΣ

τί δ' ἔστιν; οὐ πρὸς ἡδονὴν λέγω τάδε;

## ΗΛΕΚΤΡΑ

οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει.

## ΧΡΥΣΟΘΕΜΙΣ

πῶς δ' οὐκ ἐγὼ κάτοιδ' ἅ γ' εἶδον ἐμφανῶς;

λέγειν: (2) in a *parenthesis* which describes what would certainly have resulted from an action contemplated or commenced, but not completed: *ε. g.* Thuc. VIII. 86, ὠρμημένων τῶν ἐν Σάμῳ Ἀθηναίων πλεῖν ἐπὶ σφᾶς αὐτοῦς—ἐν ᾧ σαφέστατα Ἰωνίαν καὶ Ἑλλησποντον εὐθὺς εἶχον οἱ πολέμοι—κωλυτῆς Ἀλκιβιάδης ἐγένετο. (Cf. *Madv. Synl.* § 118 *a. b.*) Here, in the absence of a conditional protasis, ἐλάνθανε without *ἂν* could only be a statement of actual fact. We must therefore read ἐλάνθαν' ἂν.

915 τὰπιτύμβια.] Dindorf's conjecture for τὰπιτίμια, which could not mean 'gifts in honour of the dead,' τὰ ἐπὶ τιμῇ τινὸς γιγνόμενα, as Suidas attempts to explain it. The invariable meaning of ἐπιτίμιον, both in prose and verse, is a *penalty*. This sense is clear in Aesch. *Theb.* 1024, ὑπ' οἰωνῶν δοκεῖ ταφέντ' ἀτίμως τοῦπιτίμιον λαβεῖν, where Schneide- win understands it ironically, 'his last honour.' Cf. v. 1382, τὰπιτίμια τῆς δυσσεβείας; Dem. *Cor.* p. 229, κρίσεις...μεγάλα ἔχουσαι ἐπιτίμια.

916 θάρσυνε.] Here = θαρσύνου.

Verbs in -υνω are usually transitive: *e. g.* αἰσχύνω, βαρύνω, ἡδύνω, καλλύνω, μηκύνω. But Aesch. has ταχύνειν, 'to make haste,' *Cho.* 660; and κρατύνειν=κρατεῖν, *P. V.* 156. There are a few instances of verbs in -αίνω used intransitively: *e. g.* χαλεπαίνω, δυσχεραίνω, and in *Trach.* 552, ὀργαίνειν.

917 δαιμόνων.] Cf. v. 810, αἶ... μόναι παρήσαν ἐλπίδων, and *note*.

920 τῆς ἀνοίας.] Genit. after φεῦ: cf. *Madv. Synl.* 61 *b.* 2.—ἀνοία—the sanguine credulity which could mistake a relic of the dead for a token of the living.

πάλαι.] Cf. v. 676, *note*.

922 οὐκ οἶσθ' ὅποι.] 'You know not whither or into what fancies you are wandering.' οὐκ οἶσθ' ὅπου γῆς εἰ may have been a proverbial phrase: cf. *O. T.* 1309 (Oedipus, in his first transport of grief and horror), ποῖ γὰς φέρομαι τλάμων, | πᾶ μοι φθογγὰ διαπέταται φοράδην; *Ar. Av.* 9, ἀλλ' οὐδ' ὅπου γῆς ἐσμέν οἶδ' ἐγὼ γ' ἔτι.

ὅποι γνώμης.] Cf. v. 390, *note*.



## ΗΛΕΚΤΡΑ

τέθνηκεν, ὦ τάλαινα· τὰκείνου δέ σοι  
σωτήρι' ἔρρει· μηδὲν ἐς κείνόν γ' ὄρα.

925

## ΧΡΥΣΟΘΕΜΙΣ

οἶμοι τάλαινα· τοῦ τὰδ' ἤκουσας βροτῶν;

## ΗΛΕΚΤΡΑ

τοῦ πλησίον παρόντος ἥνικ' ὥλλυτο.

## ΧΡΥΣΟΘΕΜΙΣ

καὶ ποῦ 'στιν οὗτος; θαῦμά τοί μ' ὑπέρχεται

## ΗΛΕΚΤΡΑ

κατ' οἶκον ἡδὺς οὐδὲ μητρὶ δυσχερής.

## ΧΡΥΣΟΘΕΜΙΣ

οἶμοι τάλαινα· τοῦ γὰρ ἀνθρώπων ποτ' ἦν  
τὰ πολλὰ πατρὸς πρὸς τάφον κτερίσματα;

930

## ΗΛΕΚΤΡΑ

οἶμαι μάλιστ' ἔγωγε τοῦ τεθνηκότος  
μνημεῖ' Ὀρέστου ταῦτα προσθεῖναι τινά.

## ΧΡΥΣΟΘΕΜΙΣ

ὦ δυστυχήης· ἐγὼ δὲ συν χαρᾷ λόγους  
τοιούσδ' ἔχουσ' ἔσπευδον, οὐκ εἰδυῖ' ἄρα  
ἔν' ἤμεν ἄτης· ἀλλὰ νῦν, ὅθ' ἰκόμην,  
τά τ' ὄντα πρόσθεν ἄλλα θ' εὐρίσκω κακά.

935

925 ἔρρει] = οἴχεται: cf. v. 57, *note*.

929 μητρὶ.] On the position of the word, cf. v. 106, *note*.

931 τὰ πολλά.] For the article, cf. vv. 166, 564.

πρὸς τάφον.] τάφον and not τάφω, since κτερίσματα implies προσφοραὶ κτερισμάτων. So ἀπαγγέλλειν πρὸς τινα, eis πόλιν.

932 μάλιστα.] With οἶμαι, 'I incline to think,' 'I think that most

probably...' Cf. *Phil.* 617 (Odysseus promised to bring Philoctetes) οἶοιτο μὲν μάλισθ' ἐκούσιον λαβῶν | εἰ μὴ θέλοι δ', ἄκοντα, 'probably, he thought, his willing prisoner; but if not,' &c.

935 ἄρα.] 'It seems...' as the event proves. Cf. v. 1185, ὥς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδὲν κακῶν: *Trach.* 1171, καὶ δόκουν πράξειν καλῶς | τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.

## ΗΛΕΚΤΡΑ

οὕτως ἔχει σοι ταῦτ'· ἐὰν δέ μοι πίθῃ,  
τῆς νῦν παρούσης πημονῆς λύσεις βάρος.

## ΧΡΥΣΟΘΕΜΙΣ

ἦ τοὺς θανόντας ἐξαναστήσω ποτέ;

940

## ΗΛΕΚΤΡΑ

οὐκ ἔσθ' ὅ γ' εἶπον· οὐ γὰρ ὧδ' ἄφρων ἔφυν.

## ΧΡΥΣΟΘΕΜΙΣ

τί γὰρ κελεύεις ὦν ἐγὼ φερέγγυος;

## ΗΛΕΚΤΡΑ

τλήναι σε δρῶσαν ἂν ἐγὼ παραινέσω.

## ΧΡΥΣΟΘΕΜΙΣ

ἀλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπώσομαι.

## ΗΛΕΚΤΡΑ

ὄρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ.

945

## ΧΡΥΣΟΘΕΜΙΣ

ὁρῶ. ξυνοίσω πᾶν ὅσον περ ἂν σθένω.

## ΗΛΕΚΤΡΑ

ἄκουε δὴ νυν ἦ βεβούλευμαι ποιεῖν.

παρουσίαν μὲν οἶσθα καὶ σύ που φίλων

938 σοι.] Cf. v. 871, note on τοι.

939 πημονῆς.] 'You will relieve the weight of our new sorrow,' i. e. you will replace the champion whose death has been announced to us.

λύσεις.] Cf. Eur. frag. 5, ἔλυσσε τοὺς ἄγαν πόνους: Soph. O. C. 1615, ἀλλ' ἐν γὰρ μόνον | τὰ πάντα λύει ταῦτ' ἔπος μοχθήματα: Aesch. Theb. 259, λύουσα πολέμιων φόβον.

942 φερέγγυος.] 'Competent.' Cf. Aesch. Eum. 87, σθένος δὲ ποιεῖν εὖ φερέγγυον τὸ σόν.

943 δρῶσαν.] Stronger than δρᾶν, as implying that a sustained effort

was required (v. 945): cf. Eur. H. F. 755, ἀντίποινα δ' ἐκτίνων | τόλμα, διδοὺς γε τῶν δεδραμένων δίκην.

945 ὄρα.] 'Look you.' Cf. Eur. Andr. 87, ὄρᾳς; ἀπανθᾶς ἐν κακοῖς φίλοισι σοῖς: Ar. Thesm. 490, ταῦτ' οὐδεπώποτ' εἰφ', ὄρᾳτ', Εὐριπίδης. In Eur. Phoen. 719, θέλοιμ' ἂν ἄλλα τοῦθ' ὁρῶ πολλοῦ πόνου, Valcknär reads τοῦθ', ὄρα, πολλοῦ πόνου. In Aesch. Eum. 622, it seems best to read πῶς γὰρ τὸ φεύγειν τοῦδ' ὑπερδικεῖς; ὄρα· | τὸ μητρὸς αἷμα... ἐκχέας... ἔπειτ'... οἰκῆσαι;

948 καὶ σύ που.] Cf. v. 55, note.

ὥς οὔτις ἡμῖν ἐστίν, ἀλλ' "Αἰδης λαβὼν  
ἀπεστέρηκε καὶ μόνῃ λελείμμεθον.

950

ἐγὼ δ' ἔως μὲν τὸν κασίγνητον βίω  
θάλλοντ' ἔτ' εἰσήκουον, εἶχον ἐλπίδας  
φόνου ποτ' αὐτὸν πράκτορ' ἔξεσθαι πατρίς·  
νῦν δ' ἡνίκ' οὐκέτ' ἐστίν, ἐς σέ δὴ βλέπω,  
ὅπως τὸν αὐτόχειρα πατρώου φόνου  
ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν

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950 ἀπεστέρηκε.] Sc. τοὺς φίλους. Cf. *Phil.* 931, ἀπεστέρηκας τὸν βίον τὰ τόξ' ἐλῶν: *Dem. Meid.* p. 528, ἂν μὲν ἐκὼν παρ' ἐκόντος τις λάβῃ τάλαντον ἐν ἡ δύο ἢ δέκα καὶ ταῦτ' ἀποστέρῃ.

Λελείμμεθον.] Elmsley read λελείμμεθα,—pronouncing the first person dual in the middle and passive voices to be a mere invention of the grammarians. Hermann:—‘Coniectura haec est viri doctissimi, non alio nisi argumento quam quod rara ea forma est, et frequentius invenitur pluralis.’ In *Il.* XXIII. 485, δεῦρό νυν ἡ τρίποδος περιδόμεθον ἡέ λέβητος, Elmsley proposed περιδόμεσθ': but Homer would probably have written either περιδόμεθον or περιδόμεθα **ἦέ**. In *Eur. I. T.* 777, ποῦ ποτ' ὄνθ' ἡγήρημα is now read: but ὀρμώμεθον is generally retained in *Soph. Phil.* 1079,—where, as here, one MS. gives the plural.

952 θάλλοντ' ἔτ'.] Hermann:—‘Brunckius cum eoque Schaeferus ediderunt βίῳ θάλλοντά γ', quod est in Iuntinis. Ceteri libri βίῳ θάλλοντά τ', quod servavi, commate post βίῳ posito. Recte explicat Triclinius—ἐν βίῳ, θάλλοντά τε.' But surely βίῳ θάλλοντά τε could not stand for ἐν βίῳ ὄντα θάλλοντά τε. It is strange that Hermann (and Dindorf in his edition of 1836) should have accepted it. The certain emendation θάλλοντ' ἔτ' is due to Reiske, and was first adopted by Erdfurdt.

953 πράκτορα.] Cf. *Aesch. Eum.* 309, πράκτορες αἵματος { αὐτῷ τελέως

ἐφάνημεν. At Athens the *πράκτορες* were the collectors of fines and penalties (ἐπιβολαί, τιμήματα) imposed by magistrates and courts of justice. The ἡγεμῶν δικαστηρίου sent the debtor's name to the collectors (πα-ραδιδόναι τοῖς πράκτορσιν), by whom it was entered in the register at the Acropolis (ἐγγεγράφθαι ἐν ἀκροπόλει). The collectors applied for payment, and if they received the sum, handed it over to the ἀποδέκται. But no steps were taken to enforce payment until the expiration of the ninth *πρυτανεία* from the registration of the fine; after which it was doubled, and the debtor became liable to seizure of effects (ἐνεχυράζεσθαι).

954 ἐς σέ δή.] ‘To you next.’ In an apodosis after *ὅτε* or *ἐπειδὴ*, *δὴ* is sometimes equivalent to *ἤδη*: e. g. *Ant.* 173, ὅτ' οὖν... ὤλοντο—ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω: *Plat. Phaedo* p. 60 C, ἐπειδὴ ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκάλει πρότερον τὸ ἀλγεινὸν, ἡκεῖν δὴ φαίνεται ἐπακολουθοῦν τὸ ἥδύ. This view appears preferable to understanding *δὴ* as merely strengthening *σέ*, like *σέ δὴ*, *σέ τὴν νεύουσαν*, κ. τ. λ., *Ant.* 441; ἐκεῖνοι δὴ, *Trach.* 1091.

955 τὸν αὐτόχειρα.] Cf. v. 272, *note*.

956 κατοκνήσεις.] Most of the MSS. have *κατοκνήσης*: but *κατοκνήσεις* is probably right. Dawes (*Miscell. Crit.* p. 227, 459) laid down the canon that *ὅπως* is used (1) with the *pres. conj.* act., midd., or pass.: (2) with the *aor. i conj.* pass.: (3)

Αἴγισθον· οὐδὲν γάρ σε δεῖ κρύπτειν μ' ἔτι.  
 ποῖ γὰρ μενεῖς ῥάθυμος ἐς τίν' ἐλπίδων  
 βλέψας' ἔτ' ὀρθήν; ἥ πάρεστι μὲν στένειν  
 πλούτου πατρώου κτήσιν ἐστερημένην,  
 πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου  
 ἄλεκτρα γηράσκουσαν ἀνυμέναιά τε.

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with the *aor.* 2 *conj.* *act.*, *midd.*, or *pass.*:—but *not* with the *aor.* 1 *conj.* *act.* or *midd.*, the *fut. indic.* being used instead. It is true that ὅπως with *aor.* 1 *act.* or *midd.* is very rare, and that in Attic the *fut. indic.* was preferred. But Dawes's rule is broken down by a few instances of ὅπως used with the *aor.* 1 *act.* in cases where the *aor. conj.* and the *future indic.* differ in form, and where, therefore, the alteration of *ει* into *η* by copyists is not an adequate explanation: e.g. Xen. *Anab.* v. 6. 21, Σινωπεῖς Τιμασίωνα κελεύουσι προστατεῦσαι, ὅπως ἐκπλεύσῃ (but *fut.*, ἐκπλεύσεται) ἡ στρατιά. Cf. v. 1122, ὅπως | ξὺν τῇδε κλαύσω, and *note*. In Thuc. i. 73, ὅπως μὴ βουλεύσῃσθε is the received reading. Brunck's 'soloece vulgo κατοκνήσῃς' is therefore too strong.

957 Αἴγισθον.] *Electra* does not speak of destroying Clytaemnestra; and the poetical plural ἐχθροῖς in v. 970 does not prove that it was even part of her design. The general scheme of the play required that Aegisthus should be placed in the foreground as chiefly criminal, and as the principal victim. In the vengeance taken by Orestes, the fate of Aegisthus is the climax; the destruction of Clytaemnestra is little more than a *παρεργον*.

σε...κρύπτειν.] Cf. Aesch. *P. V.* 643, μήτοι με κρύψῃς τοῦθ' ὅπερ μέλω παθεῖν: Plat. *Legg.* 702 B, οὐ γὰρ ἀποκρύψομαι σφῶ τὸ νῦν ἐμοὶ ξυμβαῖνον.

958 ποῖ γάρ.] i.e. ποῖ—ἐς τίν' ἐλπίδων—βλέψασα μενεῖς ῥάθυμος; 'to what quarter—to what hope—can you look,' &c. Cf. v. 995, ποῖ

γάρ ποτ' ἐμβλέψασα, κ.τ.λ. v. 534, τοῦ χάριν—τίνων—ἔθυσεν αὐτήν;—Schol. ποῖ γὰρ μενεῖς· ἀντὶ τοῦ, ἐς τίνα χρόνον. But the only instance which seems to occur of ποῖ in the sense of *quousque*, is Ar. *Lys.* 526, ποῖ γὰρ καὶ χρῆν ἀναμείναι; Besides, the emphatic repetition, ποῖ—ἐς τίνα ἐλπίδων, appears better suited to the energy of the appeal.

959 πάρεστι.] Opp. to μενεῖς: 'You have *already* to mourn,' &c.

960 κτήσιν.] Depending on στένειν. The Greeks seem to have said ἀποστερεῖσθαι τιнос *or* τι, but only στερεῖσθαι τιнос. Schneidewin joins κτήσιν ἐστερημένην, quoting Eur. *Tro.* 375, οὐ γῆς ὅρι' ἀποστερούμενοι, κ.τ.λ.: but usage seems to shew that the simple verb was always construed with a genitive.

961 τοῦ χρόνου.] (To this advanced time) of *your life*. ὁ χρόνος, your allotted term of years: cf. *Ant.* 491, θανουμένη γὰρ ἐξήδη...εἰ δὲ τοῦ χρόνου | πρόσθεν θανοῦμαι, κέρδος αὐτ' ἐγὼ λέγω: and in an analogous sense, *ib.* 681, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα, i.e. our actual age. For other meanings of χρόνος with the article, cf. vv. 1464, 1486.—For the genitive, cf. v. 14, *note*.

962 ἄλεκτρα.] Cf. Thuc. vii. 29, φονικὸς ὁμοία τοῖς μάλιστα τοῦ βαρβαρικοῦ.

γηράσκουσιν.] Accus. before the infinitive ἀλγεῖν, whereas ἐστερημένη depends directly on πάρεστι. Cf. Eur. *Med.* 815, σοὶ δὲ συγγνώμη λέγειν | τὰδ' ἐστὶ, μὴ πάσχουσιν ὡς ἐγὼ κακῶς: *ib.* 1236, ἔδοκται τοῦργον ὡς τάχιστα μοι | παῖδας κτανούσῃ τῇσδ' ἀφορμᾶσθαι χθονὸς, | καὶ μὴ σχολὴν ἄγουσαν

καὶ τῶνδε μέντοι μηκέτ' ἐλπίσης ὅπως  
 τεύξει ποτ'· οὐ γὰρ ὦδ' ἄβουλός ἐστ' ἀνὴρ  
 Αἴγισθος ὥστε σὸν ποτ' ἢ καμὸν γένος  
 βλαστεῖν ἔἶσαι, πημονὴν αὐτῷ σαφῇ.  
 ἀλλ' ἦν ἐπίσπῃ τοῖς ἑμοῖς βουλευμασιν,  
 πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω  
 θανόντος οἴσει τοῦ κασιγνήτου θ' ἅμα·  
 ἔπειτα δ' ὥσπερ ἐξέφυς, ἐλευθέρα  
 καλεῖ τὸ λοιπὸν καὶ γάμων ἐπαξίαν  
 τεύξει· φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὄραν.  
 λόγων γε μὴν εὐκλειαν οὐχ ὀρᾷς ὅσῃν  
 σαυτῇ τε καὶ μοι προσβαλεῖς πεισθεῖς ἑμοί;  
 τίς γάρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἰδὼν  
 τοιοῖσδ' ἐπαίνοις οὐχὶ δεξιώσεται,  
 ἴδεσθε τῶδε τῷ κασιγνήτῳ, φίλοι,

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ἐκδοῦναι τέκνα: Xen. *Anab.* I. 2. I, Ξενία... ἤκειν παρήγγειλε λαβόντα τοὺς ἄνδρας. Aesch. *P.* V. 224, κράτιστα δὴ μοι... ἐφαίνεται εἶναι... προσλαβόντα... συμπαραστατεῖν. — γηράσκουσιν is rhetorical, like ὁ πολὺς βλοστος in v. 185. Cf. Plat. *Legg.* p. 785 B, γάμου δὲ ὄρον εἶναι, κόρη μὲν ἀπὸ ἐκκαίδεκα ἐτῶν εἰς εἴκοσι τὸν μακρότατον ἀφωρισμένον χρόνον· κόρη δὲ ἀπὸ τριάκοντα μέχρι τῶν πέντε καὶ τριάκοντα. See v. 366.

963 τῶνδε.] Sc. ὑμεναίων. Cf. Thuc. II. 45, εἰ δέ με δεῖ καὶ γυναικεῖας τι ἀρετῆς, ὅσαι νῦν ἐν χηρείᾳ ἔσονται, μνησθήναι.

966 πημονήν.] In appos. to γένος βλαστεῖν ἔἶσαι. Cf. v. 130, note.

968 εὐσέβειαν... οἴσει.] Cf. *Ant.* 924, τὴν δυσσέβειαν εὐσεβοῦσ' ἐκτησάμην: Eur. *I. T.* 674, καὶ δειλίαν γὰρ καὶ κάκην κεκτῆσομαι: *Ion*, 600, γέλῳ' ἐν αὐτοῖς μωρίαν τε λήψομαι.

971 καλεῖ.] Attic fut. midd., pass. sense, for the more usual κεκληῖσει. Cf. *Trach.* 551, φοβοῦμαι μὴ πόσις μὲν Ἡρακλῆς | ἐμὸς καλεῖται (future). So τιμήσομαι, ἀδικήσομαι, ὠφεληθήσομαι, *passim*: Eur. *Or.* 440, ψῆφος οἴσεται: *Hipp.* 938, ἐξογκώσεται: Soph. *Phil.* 48, φυλάσσεται

στίβος: Aesch. *Theb.* 185, ψῆφος. βουλευσεται: cf. v. 1249, λησόμενον.

972 τὰ χρηστὰ.] 'An honest stock.' Cf. *Phil.* 448, καὶ πῶς τὰ μὲν πανούργα καὶ παλιντριβῇ | χαίρουσ' ἀναστρέφοντες ἐξ Αἴδου, τὰ δὲ | δίκαια καὶ τὰ χρηστὰ ἀποστέλλουσ' αἶε: Eur. *Tro.* 411, ἀτὰρ τὰ σεμνὰ καὶ δοκῆμασιν σοφὰ | οὐδέν τι κρείσσων τῶν τὸ μηδὲν ἦν ἄρα. Cf. v. 1507.

975 ἀστῶν ἢ ξένων.] The regular antithesis. Cf. Pind. *P.* IV. 78, ξείνος ὦν αἰτ' ἀστός: Soph. *O. C.* 13, μανθάνειν γὰρ ἤκομεν | ξένοι πρὸς ἀστῶν. But the term ἀστοί, the people, is sometimes opposed to ὁ ἀγαθός, the nobles: e. g. Pind. *P.* VII. 71, πρᾶυς ἀστοῖς, οὐ φθονέων ἀγαθοῖς, ξείνοις δὲ θαυμαστὸς πατήρ.

976 δεξιώσεται.] 'Greet.' Cf. Aesch. *Ag.* 825, θεοῖσι πρῶτα δεξιώσομαι (where the dative represents the notion of rendering homage due): Ar. *Plut.* 752, οἱ γὰρ δίκαιοι... αὐτὸν ἡσπάζοντο καὶ | ἐδεξιοῦνθ' ἅπαντες ὑπὸ τῆς ἡδονῆς. Cf. Aesch. *Eum.* 602, ἅμ' αἰνοῖς εὐφροσιν δεδεγμένην.

977 τῶδε.] The dual forms are used throughout this address with peculiar emphasis and effect, as



ὦ τὸν πατρῶον οἶκον ἔξεσωσάτην,  
 ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ  
 ψυχῆς ἀφειδήσαντε προὔστητην φόνου·  
 τούτῳ φιλεῖν χρή, τῷδε χρή πάντας σέβειν·  
 τῷδ' ἔν θ' ἑορταῖς ἔν τε πανδήμῳ πόλει  
 τιμᾶν ἅπαντας οὐνεκ' ἀνδρείας χρεῶν.  
 τοιαῦτά τοι νῶ πᾶς τις ἔξερει βροτῶν,  
 ζῶσαιν θανούσαιν θ' ὥστε μὴ κλιπεῖν κλέος.  
 ἀλλ', ὦ φίλη, πείσθητι, συμπόνει πατρί,  
 σύγκαμν' ἀδελφῷ, παῦσον ἐκ κακῶν ἐμέ,  
 παῦσον δὲ σαυτήν, τοῦτο γιγνώσκουσ', ὅτι

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985

signifying that these two sisters—standing alone and isolated from all help—were inseparably bound to each other by their common destiny, and by the duty which they must jointly discharge.

979 εὖ βεβηκόσιν.] Herod. VII. 194, παραδεξάμενος παρὰ πατρὸς τὴν τυραννίδα Κῶων εὖ βεβηκυῖαν : Soph. *Ant.* 67, τοῖς ἐν τέλει βεβῶσι πείσομαι.

980 ἀφειδήσαντε.] The masc. instead of the fem. ἀφειδήσασα. Cf. *Il.* VIII. 455, οὐκ ἂν ἐφ' ἡμετέρων ὀχέων πληγέντε (Athene and Hera) κεραυνῷ, κ.τ.λ. : Plat. *Phaedr.* p. 237 D, ἡμῶν ἐν ἐκάστῳ δύο τινὲς ἔστων ἰδέα ἀρχοντε καὶ ἄγοντε.

προὔστητην φόνου.] 'Were the ministers of death : ' *administrarunt caedem*. Cf. Eur. *Andr.* 220, καίτοι χεῖρου' ἀρσένων νόσον | ταύτην νοσοῦμεν· ἀλλὰ προὔστημεν καλῶς (i. e. προὔστημεν τῇ νόσῳ), 'but I managed the infirmity well,' *repressed* the weakness.

982 ἔν τε πανδήμῳ πόλει.] Between a πανήγυρις and an ἑορτή there is no real antithesis, since the πανήγυρις, like the ἑορτή, had always a religious character, and was held in honour of some particular god. Thus Herod. (II. 58) says of the Egyptians, πανηγυρίζουσι... ἐς Βούβαστιν πόλιν, τῇ Ἀρτέμιδι·

δεύτερα ἐς Βούσιριν πόλιν, τῇ Ἴσι, κ.τ.λ. : and so Ζηνὸς πανάγυριν Λυκαίου, Pind. *O.* ix. 66. The πανήγυρις was in fact merely a larger and more splendid ἑορτή. But, from an Athenian point of view, those ἑορταί of which the direct and special object was *worship*, might be contrasted with those πανηγύρεις—those gatherings of clans and families—in which the commemoration of a common descent was the prominent idea, and of which the greatest was the Ionic Ἀπατούρια as celebrated at Athens. Thus the distinction between ἑορταί and πάνδημος πόλις is precisely the same which we find in Aesch. *Eum.* 625, ποιοῖσι βωμοῖς χρώμενος τοῖς δημοῖς ; | ποῖα δὲ χέρνιψ φρατόρων προδέξεται ;

985 μὴ κλιπεῖν.] 'Perperam in veteribus codd. μὴ λιπεῖν, vera lectione glossae loco superscripta ἐκλιπεῖν,' Brunk.

986 συμπόνει.] By συμπόνει and σύγκαμνε *Electra* reminds *Chrysothemis* that the departed are their allies and helpers ; just as at v. 454 she endeavours to quicken and elevate the faith of her less spiritual sister by bidding her *pray* for the aid of the dead—αἰτοῦ δὲ προσπίτνουσα γῆθεν εὐμένη | ἡμῖν ἀρωγὸν αὐτὸν εἰς ἐχθροὺς μολεῖν.

ζῆν αἰσχροὺν αἰσchrῶς τοῖς καλῶς πεφυκόσιν.

## ΧΟΡΟΣ

ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθία 990  
καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.

## ΧΡΥΣΟΘΕΜΙΣ

καὶ πρὶν γε φωνεῖν, ὦ γυναῖκες, εἰ φρενῶν  
ἐτύγχαν' αὕτη μὴ κακῶν, ἐσώζετ' ἄν  
τὴν εὐλάβειαν, ὥσπερ οὐχὶ σώζεται.  
ποῖ γάρ ποτ' ἐμβλέψασα τοιούτου θράσος 995  
αὐτὴ θ' ὀπλίζει καὶ ὑπηρετεῖν καλεῖς;  
οὐκ εἰσορᾷς; γυνὴ μὲν οὐδ' ἀνὴρ ἔφυς,  
σθένεις δ' ἔλασσον τῶν ἐναντίων χερσὶ.  
δαίμων δὲ τοῖς μὲν εὐτυχὴς καθ' ἡμέραν,  
ἡμῖν δ' ἀπορρεῖ καπὶ μηδὲν ἔρχεται. 1000  
τίς οὖν τοιούτου ἀνδρα βουλευῶν ἐλεῖν  
ἄλυπος ἄτης ἑξαπαλλαχθήσεται;  
ὄρα κακῶς πράσσοιτε μὴ μείζω κακὰ  
κτησώμεθ', εἴ τις τούσδ' ἀκούσεται λόγους.  
λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ 1005

989 ζῆν αἰσchrῶς.] Electra's interpretation of τὸ κόσμιον is larger than her sister's: see v. 872.

990—2.] The tone of this cautious remark is unfavourable to Electra's project, and Chrysothemis is encouraged again to appeal to the Chorus; precisely as she was encouraged by a former platitude to address them on a similar occasion, v. 371.

991 τῷ λέγοντι καὶ κλύοντι.] Cf. v. 1498. Aesch. *Ag.* 315: καὶ τῶν ἀλόντων καὶ κρατησάντων δῖχα | φθογὰς ἀκούειν ἔστι: Thuc. I. 36, τῆς τε Ἰταλίας καὶ Σικελίας: Xen. *An.* III. I. 29, οἱ στρατηγοὶ καὶ λοχαγοί.

993 ἐσώζετ' ἄν.] 'She would have remembered caution.' Cf. Plat. *Theaet.* p. 153 B, κτᾶτα τε μαθήματα καὶ σώζεται: id. *Rep.* p. 455 B, ὁ δὲ πολλῆς μαθήσεως τυχὼν... ἃ ἔμαθε, σώζεται: cf. v. 1257.

995 ἐμβλέψασα.] 'Intent upon what hopes...' Cf. v. 958.

997 οὐκ εἰσορᾷς.] Cf. v. 945, note.

999 εὐτυχὴς.] εὐτυχεῖ (with *ης* written over) is found in one MS.

1000 ἀπορρεῖ.] Cf. Verg. *Aen.* II. 169, *Ex illo fluere et retro sublapsa referri Spes Danaum.*

καπὶ μηδέν.] Usually with the article, *eis* τὸ μηδέν: *c. g.* Eur. *Hec.* 662, ὡς ἐς τὸ μηδὲν ἤκομεν: Herod. I. 32, ἡ ἡμετέρα εὐδαιμονία... ἀπέρριπται ἐς τὸ μηδέν.

1002 ἄτης.] Cf. v. 36, note: *O. C.* 786, κακῶν ἀνατος.

ἑξαπαλλαχθήσεται.] Cf. Ar. *Plut.* 271, μὴν ἀξιοῖς φενακίσας ἡμᾶς ἀπαλαγῆναι | ἀζημῖος;

1005 λύει.] 'It does not expedite or benefit us.' This use of λύει must not be confused with the

βάξιν καλὴν λαβόντε δυσκλεῶς θανεῖν.  
οὐ γὰρ θανεῖν ἔχθιστον, ἀλλ' ὅταν θανεῖν  
χρήζων τις εἶτα μηδὲ τοῦτ' ἔχη λαβεῖν.  
ἀλλ' ἀντιάζω, πρὶν πανωλέθρους τὸ πᾶν  
ἡμᾶς τ' ὀλέσθαι κάξερημῶσαι γένος,  
κατάσχεσ ὀργήν. καὶ τὰ μὲν λελεγμένα  
ἄρρητ' ἐγὼ σοι κάτελλῃ φυλάξομαι.  
αὐτὴ δὲ νοῦν σχέες ἀλλὰ τῷ χρόνῳ ποτὲ,  
σθένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν.

1010

## ΧΟΡΟΣ

πείθου. προνοίας οὐδὲν ἀνθρώποις ἔφν  
κέρδος λαβεῖν ἄμεινον οὐδὲ νοῦ σοφοῦ.

1015

## ΗΛΕΚΤΡΑ

ἀπροσδόκητον οὐδὲν εἴρηκας· καλῶς

ordinary phrase, *λύει τέλη ἡμῖν*. Brunck, though reading *ἡμᾶς*, says '*λύει*,—subaudito *τέλη*,—*λυσιτελεῖ*.' But *λύει* in the sense of *λυσιτελεῖ* would require the dative *ἡμῖν*, which Elmsley, indeed (*Eur. Med.* 553), wished to adopt.

1006 *δυσκλεῶς θανεῖν*] = τὸ *δυσκλ. θανεῖν*, subject to *λύει*. Cf. v. 466, *note*.

1007—8 *οὐ γὰρ...λαβεῖν*.] (I say *δυσκλεῶς*—an *ignominious* death), '*for* mere death is not the worst of horrors;—the worst horror is, when one that craves to die cannot obtain even that boon.' What does it profit us to win a fair name, if we are to perish miserably? And remember that there are slow torments—cruel, lingering deaths—compared with which instant death would be a mercy. Cf. *Ant.* 308, *οὐχ ὑμῖν Αἰῶς μόνος ἀρκέσει, πρὶν αὖθ' ἔσθαι κρεμαστοὶ τήνδε δηλώσαν ὕβριν*. Schneidewin brackets these two verses as spurious. The preference of death to 'slavery' is foreign, he thinks, to the character of the timid Chrysothemis. But she says only that death is preferable to torture—a very different sentiment.

1010 *ἡμᾶς...γένος*.] Cf. *νόμος* *ἀρ.* *Andoc.* 13. 22, *ἐξώλῃ αὐτὸν εἶναι καὶ τὸ γένος*. The same formula was used in making statements upon oath, when the deponent prays that, if he swear falsely, 'he and all his race' may perish.

1012 *ἄρρητα κάτελλῃ*.] 'Unspoken and null,'—*ἀτελῇ*, unproductive of (bad) consequences, such as the mere repetition of Electra's words might entail.

1013 *ἀλλά*.] Cf. v. 337, *note*: vv. 411, 415.

1014 *εἰκαθεῖν*.] Cf. v. 396, *note*.

1015 *πείθου*.] '*Be persuaded*'—allow these arguments to have weight with you. But *πιθοῦ*, '*obey*'—(a command to do some particular thing forthwith). This distinction, pointed out by Hermann, appears true. He quotes *O. C.* 520 as another place where *πείθου* is appropriate. Cf. v. 1207 of this play. Brunck and Elmsley, followed by Blomfield (*Aesch. P. V.* 282), adopted the theory that *πιθοῦ* was better Attic than *πείθου*. 'Est hic unus,' Hermann remarks, '*ex ridiculis illis Atticismis quales plurimos haec aetas procudit*.'

ἤδη σ' ἀπορρίψουσαν ἀπηγγελλόμην.  
 ἀλλ' αὐτόχειρί μοι μόνη τε δραστέον  
 τοῦργον τόδ'· οὐ γὰρ δὴ κενόν γ' ἀφήσομεν.

1020

## ΧΡΥΣΟΘΕΜΙΣ

φεῦ·  
 εἴθ' ὥφελες τοιάδε τὴν γνώμην πατρὸς  
 θνήσκοντος εἶναι· πᾶν γὰρ ἂν κατειργάσω.

## ΗΛΕΚΤΡΑ

ἀλλ' ἦν φύσιν γε, τὸν δὲ νοῦν ἥσσων τότε.

## ΧΡΥΣΟΘΕΜΙΣ

ἄσκει τοιαύτη νοῦν δι' αἰῶνος μένειν.

## ΗΛΕΚΤΡΑ

ὥς οὐχὶ συνδράσουσα νουθετεῖς τάδε.

1025

## ΧΡΥΣΟΘΕΜΙΣ

εἰκὸς γὰρ ἐγχειροῦντα καὶ πρᾶσσειν κακῶς.

1018 ἀπηγγελλόμην.] 'My overtures.' ἐπαγγέλλεσθαι τι *τι*,—to place something at a person's disposal—always of *spontaneous* promises, while ὑπιχνεῖσθαι is used of pledges given under a compact. Cf. Herod. vi. 35, ἐπηγγέλματο... ξείνια.

1020 οὐ γὰρ δὴ... γε.] Cf. *O. C.* 265, ὄνομα μόνον δέισαντες, οὐ γὰρ δὴ τό γε | σῶμα.

1021 εἴθ' ὥφελες κ.τ.λ.] Referring to Electra's words, ἀλλ' αὐτόχειρί μοι μόνη τε δραστέον, Chrysothemis says:—If you mean to do the deed alone and unaided, it is a pity that you did not do it a long time ago. You might even have prevented our father's murder.

1022 πᾶν ἂν κατειργάσω.] 'You might have achieved anything'—*i. e.* if you were prepared to attack Clytemnestra singlehanded, you might have killed her before she had killed Agamemnon. The singular πᾶν is against the version 'you would have finished the whole matter.' Cf. v. 631, πᾶν λέγειν: *Phil.* 407, παντὸς ἂν λόγου | γλώσση θιγόντα καὶ παν-

ουργίας. Almost all the MSS. have πάντα γάρ, which Hermann retained. The objections to πάντα γὰρ κατειργ. are examined in the note to v. 914. Brunck truly says:—'πάντα κατειργάσω nihil aliud valet quam omnia confecisti; neutiquam vero omnia confecisses.'

1023 φύσιν...νοῦν.] 'I was the same as now in *character*,' Electra says, 'but I was deficient in *intelligence*:' *i. e.* she possessed the necessary courage, the natural capacity for self-devotion, but was then too young to comprehend the situation—to see her duty as clearly as she now does.

1025 συνδράσουσα.] 'You advise me to remain ἥσσων νοῦν, *i. e.* incapable of rising to such a conception of duty as that on which I now propose to act. This is a clear hint that you do not mean to act with me yourself.'

1026 ἐγχειροῦντα.] (I will not help you), 'for it is natural that one who makes a bad venture should e'en (καί) have bad fortune.' For

## ΗΛΕΚΤΡΑ

ξηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.

## ΧΡΥΣΟΘΕΜΙΣ

ἀνέξομαι κλύουσα χῶταν εὖ λέγῃς.

## ΗΛΕΚΤΡΑ

ἄλλ' οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε.

## ΧΡΥΣΟΘΕΜΙΣ

μακρὸς τὸ κρίναι ταῦτα χῶ λοιπὸς χρόνος.

1030

## ΗΛΕΚΤΡΑ

ἄπελθε· σοὶ γὰρ ὠφέλησις οὐκ ἔνι.

## ΧΡΥΣΟΘΕΜΙΣ

ἔνεστιν· ἀλλὰ σοὶ μάθησις οὐ πάρα.

## ΗΛΕΚΤΡΑ

ἐλθοῦσα μητρὶ ταῦτα πάντ' ἔξειπε σῇ.

## ΧΡΥΣΟΘΕΜΙΣ

οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ.

## ΗΛΕΚΤΡΑ

ἄλλ' οἷν ἐπίστω γ' οἱ μ' ἀτιμίας ἄγεις.

1035

the καί, cf. v. 309: for the general masc., v. 145. Instead of ἐγχειροῦντα κακῶς, ἐγχειροῦντα κακά would have been more usual; and if πάσχειν had been written for πράσσειν the antithesis would have been preserved. As the verse stands, however, sense and symmetry appear to require that κακῶς should be taken with ἐγχειροῦντα as well as with πράσσειν.

1028 ἀνέξομαι.] 'I will listen with the same calmness when you praise me'—i. e. 'It is a matter of indifference to me whether I have your praise or blame. I hear your reproaches unmoved, and your praises would excite me just as little.'

1030 τὸ κρίναι.] Cf. v. 1079. τὸ

μὴ βλέπειν ἐτοίμα: Soph. *Ant.* 79, τὸ γὰρ | βίᾳ πολιτῶν δρᾶν ἔφυν ἀμήχανος: Thuc. II. 53, τὸ μὲν προσ-  
ταλαιπωρεῖν τῷ δόξαντι καλῷ οὐδεὶς πρόθυμος ἦν.—ταῦτα, the question whether, some day, Electra will or will not commend her sister's prudence. Cf. ἐπαινέσεις ἐμέ, v. 1057.

χῶ λοιπὸς χρόνος.] i. e. 'There is a future also (as well as a present): that will shew' etc.

1033 μητρὶ σῇ.] Cf. vv. 341—4, 366.

1034 οὐδ'] = ἄλλ' οὐ: cf. v. 132, note.

1035 ἐπίστω γ'.] 'Yet know at least to what dishonour you put me:' ἀτιμίας, because she rejects (ἀτιμά-



## ΧΡΥΣΟΘΕΜΙΣ

ἀτιμίας μὲν οὐ, προμηθείας δέ σου.

## ΗΛΕΚΤΡΑ

τῷ σὺ δικάϊω δῖτ' ἐπισπένσθαι με δεῖ;

## ΧΡΥΣΟΘΕΜΙΣ

ὅταν γὰρ εὖ φροινῇς, τόθ' ἡγήσει σὺ νῶν.

## ΗΛΕΚΤΡΑ

ἦ δεινὸν εὖ λέγουσαν ἑξαμαρτάνειν.

## ΧΡΥΣΟΘΕΜΙΣ

εἶρηκας ὀρθῶς ᾧ σὺ πρόσκεισαι κακῷ.

1040

## ΗΛΕΚΤΡΑ

τί δ'; οὐ δοκῶ σοι ταῦτα σὺν δίκῃ λέγειν;

## ΧΡΥΣΟΘΕΜΙΣ

ἀλλ' ἔστιν ἔνθα χ' δίκη βλάβην φέρει.

ζει) the proposal that she should share Electra's dangers. See v. 1017, καλῶς | ἦδη σ' ἀπορρίψουσαν ἀπηγγελλόμεν. *i. e.* 'You say that you do not hate me so much as to *betray* me. Let me remind you that at least you have *rejected* me in the cruellest and most slighting manner.' Another version is:—'Know to what discredit (with posterity, for not avenging my father) you bring me (*i. e.* your advice tends to bring me).' I doubt whether ἀτιμία, without further explanation, could convey so much. Hermann and other editors place a comma at ἐπίστω γ', understanding ἐχθαίρουσα: 'But be assured (that you *do* hate me), considering to what dishonour you put me.' This seems less natural and also less forcible than the other interpretation.

1037 τῷ σὺ δικάϊω.] 'Your rule of right'—τὸ δίκαιον as you understand it. Cf. v. 1110, οὐκ οἶδα τὴν σὴν 'κληδόν'—the 'report' you speak of: Soph. *frag. Danaes* (no.

176, Dind.) οὐκ οἶδα τὴν σὴν 'πέιραν' ἐν δ' ἐπίσταμαι: *Phil.* 1250, ΟΔ. στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ...; ΝΕ. ξὺν τῷ δικάϊω τὸν σὸν οὐ ταρβῶ 'φόβον.'

1038 ἡγήσει.] Observe the contrast with ἐπισπένσθαι: and the emphasis (as usu.) of the pers. pron. in the nomin.

1039 εὖ λέγουσαν.] 'Truly it is grievous that one so eloquent should err:' εὖ λέγουσαν (suggested perhaps by εὖ φρονῇς v. 1038), in ironical compliment to the plausible fluency of the other's replies. ἑξαμαρτάνειν—should have erroneous ideas concerning τὸ δίκαιον.

1040 πρόσκεισαι.] Cf. v. 240, *note*.

1041 ταῦτα.] sc. τὸ κτανεῖν Αἰγισθον, v. 956.

1042 χ' δίκῃ.] Chrysothemis never denies that Electra's course is *right*, but only that it is expedient. Cf. v. 381, καίτοι τὸ μὲν δίκαιον οὐχ ἦ γὰρ λέγω, | ἀλλ' ἦ σὺ κρίνεις.

## ΗΛΕΚΤΡΑ

τούτοις ἐγὼ ζῆν τοῖς νόμοις οὐ βούλομαι.

## ΧΡΤΣΟΘΕΜΙΣ

ἀλλ' εἰ ποιήσεις ταῦτ', ἐπαινέσεις ἐμέ.

## ΗΛΕΚΤΡΑ

καὶ μὴν ποιήσω γ' οὐδὲν ἐκπλαγεῖσά σε.

1045

## ΧΡΤΣΟΘΕΜΙΣ

καὶ τοῦτ' ἀληθὲς οὐδὲ βουλεύσει πάλιν;

## ΗΛΕΚΤΡΑ

βουλῆς γὰρ οὐδὲν ἐστὶν ἔχθιον κακῆς.

## ΧΡΤΣΟΘΕΜΙΣ

φρονεῖν ἔοικας οὐδὲν ὦν ἐγὼ λέγω.

## ΗΛΕΚΤΡΑ

πάσαι δέδοκται ταῦτα κοῦ νεωστί μοι.

1044 εἰ ποιήσεις ταῦτα.] *si pergis haec facere*: 'if you are to do these things'—to execute your present purpose: cf. v. 1057. The fut. indic. with εἰ, implying conviction that she *will* act thus, must not be confused with ἦν ποιήσης.

1045 καὶ μὴν.] Cf. v. 556, *note*.

1046 βουλεύσει πάλιν;] 'Alter your resolve.'—πάλιν βουλεύεσθαι seems to imply the reversal of a former resolve; αὐθις βουλεύεσθαι (Thuc. III. 36), merely the reopening of a question. For this force of πάλιν, see Aesch. *Theb.* 1043, κατ'ἡ καλὴ ψω' μηδὲ τῷ δόξῃ πάλιν, 'and let none dream it will be otherwise.' Soph. *Phil.* 961, εἰ μὴ πάλιν | γνώμην μετοίσεις: *ib.* 1270, μεταγνώ- ναι πάλιν: Plat. *Rep.* p. 507 B, περὶ πάντων, αὐ τότε ὡς πολλὰ ἐτίθεμεν, πάλιν αὐ κατ' ἰδέαν μίαν τιθέντες.

1047 οὐδὲν ἐστίν.] Brunck, ἔσ- τιν οὐδέν:—'hoc ordine collocatae

voces in cod. D. concinnius quam in aliis οὐδὲν ἐστίν.' The point is scarcely worth discussing. But it may be noticed that the order of words preferred by Brunck would exaggerate the emphasis upon οὐδέν. The main emphasis falls upon ἔχθιον.

1049 νεωστί.] On these adverbs, see Blomfield, *glossar. ad Aesch. P. V.* 216. Such adverbs, when derived from nouns in η or α, end in εἰ, *e. g.* αὐτοβοεῖ: when from nouns in ος, they end in ι, *e. g.* νεω- στί, ἀμοχθί. The final ι is generally short, but sometimes long. (1) It is *short* in ἀμογητί, μεγαλωστί (Hom.): ἐγερετί (Soph. *Ant.* 413), σκυθιστί, *id. frag.*: ἀμισθί, Eur. *Tro.* 409: ἀωρί, Ar. *Eccl.* 737: ἀνδριστί, *ib.* 149: δωριστί, *id. Eq.* 989: etc.: (2) *long* in ἀνιδρωτί, ἀνωιστί, ἀσπον- δι, μεταστοιχί (Hom.): ἀστακτί, Soph. *O. C.* 1646: etc.

## ΧΡΥΣΟΘΕΜΙΣ

ἄπειμι τοίνυν· οὔτε γὰρ σὺ τ᾽ μ' ἔπη  
τολμᾷς ἐπαινεῖν οὔτ' ἐγὼ τοὺς σοὺς τρόπους.

1050

## ΗΛΕΚΤΡΑ

ἀλλ' εἴσιθ'. οὐ σοι μὴ μεθέξομαί ποτε,  
οὐδ' ἦν σφόδρ' ἰμείρουσα τυγχάνης· ἐπεὶ  
πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.

## ΧΡΥΣΟΘΕΜΙΣ

ἀλλ' εἰ σεαυτῇ τυγχάνεις δοκοῦσά τι  
φρονεῖν, φρόνει τοιαῦθ'. ὅταν γὰρ ἐν κακοῖς  
ἦδη βεβήκης, τ᾽ μ' ἐπαινέσεις ἔπη.

1055

## ΣΤΡΟΦΗ Α'.

## ΧΟΡΟΣ

τί τοῖς ἄνωθεν φρονηματίους οἰωνοῖς

1052 οὐ σοι μὴ.] Monk reads οὐ γὰρ σοι:—Elmsley, οὔτοι σοι, observing that οὐ μὴ with the aor. conj. denies,—οὐ μὴ with the fut. indic. prohibits. But at least three passages in the Greek dramatists violate this canon:—(1) This: (2) Ar. *Ran.* 508, οὐ μὴ σ' ἐγὼ | περιόψομαι ἀπελθόντα: (3) Soph. *O. C.* 176, οὔτοι μήποτε σ' ἐκ τῶνδ' ἐδράνων, | ὦ γέρον, ἀκοντά τις ἄξει.—A similar instance in prose is Plat. *Crito* p. 44 B, τοιούτου ἐπιτηδείου, οἷον ἐγὼ οὐδένα μήποτε εὐρήσω. In Prof. Goodwin's *Greek Moods and Tenses* (§ 89. 2: cf. § 25. 1: 3rd edit.) the construction of οὐ μὴ, both with aor. conj. and with fut. ind., is thus explained. The Homeric subjunctive is sometimes in independent sentences a weak fut. indic.: *Il.* I. 262, IX. 121, *Od.* XII. 383, XVI. 437. Both in οὐ μὴ ποιήσης and in οὐ μὴ ποιήσεις, οὐ μὴ has the force of a strong single negative joined to a future. This explanation is not free from difficulties. But it is at least simpler than any other that has been put forward. To account

for the two constructions of οὐ μὴ by two entirely different theories is surely unphilosophical.

μεθέξομαι.] 'Never will I follow you.' The words are said to Chrysothemis as she turns to go. But, besides their literal sense, they imply, 'I will never make you my guide:' cf. ἐπισπένθαι and ἡγήσει, vv. 1037 f. 'Even if, in spite of your assumed indifference, you happen (τυγχάνης) to be really anxious that I should adopt your principles of action, I will refuse. They are κενά: i. e. they lead to nothing sound or honest. And such a career should not even (καί) be commenced.'

1054 καὶ τὸ θηρᾶσθαι.] 'Even to attempt an idle quest:—even to enter on the pursuit of those objects (quietness and prosperity) which seem precious to you. Cf. *Ant.* 92, ἀρχὴν δὲ θηρᾶν οὐ πρέπει τἀμήχανα.

1057 βεβήκης.] Cf. v. 979, note. 1058—1097. στάσιμον δεύτερον. Cf. v. 472, note.

*Chor.*—Why do not such as Chry-

ἐσορώμενοι τροφᾶς κηδομένους ἀφ' ὧν τε βλάστω-  
 σιν ἀφ' ὧν τ' ὄνασιν εὐρωσι, τὰδ' οὐκ' ἐπ' ἴσας τελοῦμεν;  
 ἀλλ' οὐ τὰν Διὸς ἀστραπὴν  
 καὶ τὰν οὐρανίαν ~~Θέραν~~,

sothemis learn piety from the birds of the air? *Their* instinct is always faithful to parents; and shall the daughter forget what is due to her father? But the guilty shall not long be unpunished.—Echoes of earth among the dead, carry this reproach to the careless Atreidae: tell them that now, if ever, they should help their house: tell them that Electra, deserted by her sister, stands singlehanded against two mortal foes. When will a truer daughter live? Thou, Electra, hast chosen to suffer, since it was not possible to be both dutiful and prudent. May I yet see thee triumphant; for I have found thee oppressed, indeed, yet prosperous, if true prosperity is to reverence Zeus.

1058—1069. Metres of the first strophe:—

V. 1058. τῖ | τοὺς ἀνῶθεν | φρονι-  
 μῶτατ' οὖς οἰῶνους, 1st and 3rd  
 epitritus secundus (v. 120, *note*  
 on v. 123): 2nd, paeon tertius.—  
 The rhythm is that of an Ionic  
 verse (properly — | — | — |  
 — |, e.g. Hor. *Od.* III. 12);  
 and so Dind. calls it, *Metr. Trag.*  
 p. 104.

Vv. 1059, 60. ἔσορῶμεν | οἱ τροφᾶς  
 κῆδ' ὀμμένους ἀφ' | ὧν τῆ βλα-  
 στῶ | 1st and 3rd, paeon ter-  
 tius: 2nd and 4th, epitritus se-  
 cundus.

Vv. 1061, 2. σὺν ἄφ ὧν τ' ὄν' αἰσὺν εὐ  
 ρῶσ' | τὰδ' οὐκ' | ἐπ' ἴσας | τελοῦμ' |  
 ἐν || paeon tertius, epitritus se-  
 cundus (Ionic): anapaest, iambic  
 penthemimer.

V. 1063. ἀλλ' οὐ | τὰν διὸς ἀστρ' |  
 ἀπ' αὐν, spondee, choriambus, iam-  
 bus. Glyconic verse: cf. v. 120  
 —2.—V. 1064, the same.

V. 1065. δᾶρδ' | οὐκ' ἀπ' ὀνήτ' οἱ,

Glyconic verse. Conf. v. 121, *note*.  
 Vv. 1068, 9. ὅπ' αὖ τοῖς ἐν' ἐρθ' ἄτρεϊ-  
 δαῖς || ἀχ' ὀρεῦτ' | ἄ φερῶς | ὄνεϊδ' | η,  
 the same.

1058 οἰῶνους.] Cf. Ar. *Av.* 1355,  
 ἐπὴν ὁ πατήρ ὁ πελαργὸς (the stork)  
 ἐκπετησίμους | πάντας ποιήσῃ τοὺς  
 πελαργιδῆς τρέφων, | δεῖ τοὺς νεοτ-  
 τοὺς τὸν πατέρα πάλιν τρέφειν. Sui-  
 das gives the verb ἀντιπελαργεῖν,  
 'to cherish parents in requital for  
 their care,' γηροβοσκεῖν.

1059 ἐσορώμενοι.] The middle  
 voice is peculiar. Cf. *O. C.* 244,  
 οὐκ ἀλαοῖς προσορώμενα || ὄμμα σὸν  
 ὄμμασιν. Elsewhere ὀρᾶσθαι, εἰς-  
 ὀρᾶσθαι, etc., are always passive in  
 Attic. In Homer they are always  
 deponent. Aeschylus, indeed, often  
 uses the middle voice where the ac-  
 tive is usual: e. g. *P. V.* 43, θρηνεῖ-  
 σθαι: *Theb.* 410, προστέλλεται: *Cho.*  
 144, ἐξαυδῶμενος: *Eum.* 97, ἐκλεί-  
 πεται: *ib.* 357, αὐδᾶται: *ib.* 339,  
 σπενδόμεναι: *Pers.* 62, στένεται:  
*Supp.* 999, ναίεσθαι. Cf. vv. 892,  
 1124.

1060 ἀφ' ὧν.] Sc. (τροφῆς) τοῦ-  
 των ἀφ' ὧν. Cf. *Al.* 1050, δοκοῦντ'  
 ἐμοί, δοκοῦντα δ', ὅς κραινει στρατοῦ.

1061 ὄνασιν εὐρωσι.] Sc. ἐκτρα-  
 φέντες.

ἐπ' ἴσας.] i. e. ἐπ' ἴσης. Her.  
 I. 74, διαφέρουσι δέ σφι ἐπὶ ἴσης τὸν  
 πόλεμον, 'carrying on the war on  
 equal terms.' So ἐξ ἴσης (or ἴσου)  
 ἀπ' ἴσης (or ἀπὸ τῆς ἴσης) κ. τ. λ.

1063 ἀλλ' οὐ τάν.] μά omitted:  
 cf. v. 1238: *Ant.* 758, ἀλλ' οὐ τόνδ'  
 Ὀλυμπον.

1064 οὐρανίαν.] In Homer, The-  
 mis is an Olympian deity (*Il.* xx.  
 4: xv. 87). Cf. *O. C.* 1381, ἡ πα-  
 λαίφατος | Δίκη ξύνεδρος Ζηνὸς ἀρ-  
 χαλοῖς νόμοις.

δαρὸν οὐκ ἀπόνητοι.

1065

ὦ χθονία βροτοῖσι φάμα, κατὰ μοι βόασον οἰκτρὰν  
ὅπα τοῖς ἔνερθ' Ἀτρείδαις, ἀχόρευτα φέρουσ' ὀνειδίη·

ἀντιστροφή α'.

ὅτι σφὶν ἤδη τὰ μὲν ἐκ δόμων νοσεῖ †δῆ†,

1070

τὰ δὲ πρὸς τέκνων διπλῇ φύλοπις οὐκέτ' ἐξισούται

1065 ἀπόνητοι.] Sc. ἐσμέν: we mortals do not long escape the vengeance of the gods for our violation of natural affection. The reflection was suggested by the disloyalty of Chrysothemis to her father, but applies more generally to the breach of other family ties—of kinship by Aegisthus (αὐτοέντην, v. 272), and of wifeship by Clytaemnestra.

1066 χθονία...φάμα.] 'Thou Voice that comest to dead men beneath the earth.' Cf. Aesch. *Cho.* 367, ἀλλὰ διπλῆς γὰρ τῆσδε μαράγγης—δοῦπος ἰκνεῖται, this sound of woe is finding its way to the other world: and v. 373, τοῦτο διαμπερές οὖς | ἴκεθ', ἅπερ τε βέλος, this has struck sharply on the ear of the dead: Pind. *O.* VIII. 81, Ἑρμᾶ δὲ θυγατρὸς ἀκούσας | Ἰφῶν | Ἀγγελίας ἐνέποι κεν Καλλιμάχῳ λιπαρὸν κόσμον Ὀλυμπία: Iphion (the dead father of the victor) hearing Angelia (*Proclamation*) daughter of Hermes, will tell his brother Callimachus the good news: Pind. *O.* XIV. 20, μελανοτειχέα νῦν δόμον | Περσεφόνας ἔλθε. Ἀχοῖ, πατρί κλυτὰν φέροις Ἀγγελίαν: Verg. *Aen.* IV. 387, *dabis, improbe, poenas: Audiam, et haec manes veniet mihi fama sub imos.*

βροτοῖσι] *Dead men*, as opposed to οἱ γῆς ἔνερθε δαίμονες. This is the true explanation of βροτοῖς in Aesch. *Cho.* 122, κἀγὼ χέουσα τάσδε χέρνιβας βροτοῖς | λέγω καλοῦσα πατέρα, κ.τ.λ.: where Hermann, followed by Dindorf, gives φθιτοῖς. As βροτοῖς in that passage is opposed to Ἑρμῆς χθόνιος (v. 117) and Γαῖα (v. 120), so here βροτοῖς is opposed more generally to Ζεὺς and Θέμις.

μοι.] Cf. v. 144, *note*.

1069 Ἀτρείδαις] = Ἀγαμέμνονι: so Aesch. *Cho.* 36, τοὺς γὰρ νέρθεν. Cf. v. 146, *note*.

ἀχόρευτα.] Cf. Eur. *Tro.* 120, μούσα δὲ χαῖτη τοῖς δυστήναις, ἄτας κελαδεῖν ἀχορεύτους: Soph. *O. C.* 1221, μοῖρ' ἀννμέναιος | ἄλγρος ἄχορος.

1070 τὰ μὲν ἐκ δόμων.] Virtual-ly = τὰ ἐν δόμοις: ἐκ denoting the quarter from which, if motion were in the case, the thing would come. Cf. v. 137, *note*.

νοσεῖ †δῆ†.] νοσεῖ, the reading of the MSS., does not complete the metre, which requires --- (οἶωνούς, v. 1058). Dindorf's νοσεύει has no authority but νεοσεινόμενα in Hippocrates 255, 24. The Scholiast's νοσεῖται is a mere blunder. Erfurd's νοσῶδη is weak. Hermann thinks that νοσοῦσιν might be tolerated as dative plur.: ὅτι σφιν, ἤδη τὰ ἐκ δ. νοσοῦσι, τὰ δὲ πρὸς τέκνων (where δέ = αὖ) οὐκ ἐξισούται: but this is harsh and awkward. Hermann's δῆ is at least unobjectionable. For ἤδη and δῆ close together, see Eur. *Med.* 1292, ὅσα δῆ (Porson: Dind. omits δῆ) βροτοῦς ἔρεζας ἤδη κακά: *Tro.* 233, δοῦλαι γὰρ δῆ | Δωρίδος ἐσμέν χθονὸς ἤδη: *Suhrb.* 980, καὶ μὴν θαλάμας τὰσδ' ἐσορῶ δῆ Καπανέως ἤδη.—If the MSS. countenanced it, ἀνέιται or παρείται would make good sense:—'the fortunes of their house have been disregarded by them.'

1071 τὰ δὲ πρὸς τέκνων.] The fortunes of the house (τὰ ἐκ δόμων), as involved in the great cause still pending—the cause of Agamemnon against Aegisthus—are at their lowest ebb. And in aggravation of this, the children of Agamemnon,



φιλοτασίῳ διαίτᾳ. πρόδοτος δὲ μόνα σαλεύει

Ἥλεκτρα, †τὸν αἰὲ πατρός†

1075

δειλαία στενάχουσ' ὅπως

ἂ πάνδυρτος ἀηδῶν,

οὔτε τι τοῦ θανεῖν προμηθῆς, τό τε μὴ βλέπειν ἐτοίμα,

διδύμαν ἐλοῦσ' ἐρινύν. τίς ἂν εὐπατρὶς ᾧδε βλάστοι;

στροφή β'.

οὐδεὶς τῶν ἀγαθῶν γὰρ

1082

ζῶν κακῶς εὐκλειαν αἰσχύναι θέλει

νῶνυμος, ὦ παῖ παῖ,

1084

ὥς καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἶλον,

who now more than ever should have been united against the usurper, are at feud among themselves.

διπλῇ φύλοπις, κ. τ. λ.] 'Discordant strife suffers them no more to blend in loving intercourse.' οὐκέτ' ἐξισοῦται, — 'is no longer equalised,' — prevents harmony from being any longer possible.

1075 τὸν αἰὲ, κ. τ. λ.] 'Electra, evermore (τὸν αἰὲ sc. χρόνον) in wretchedness mourning for her father (πατρός στενάχουσα).' Thus the Scholiast, followed by Hermann, explains the reading of the MSS. Herm. supports τὸν αἰὲ (for τὸν αἰὲ χρόνον) by *O. C.* 1583, ἐκλελοιπότα | κείνον, τὸν αἰὲ, βίοντον ἐξεπίστασο. He might have added the doubtful words in *Trach.* 80 (where Dindorf now leaves asterisks), ἡ τοῦτον ἄρας ἄθλον †εἰς τὸν ὕστερον† | τὸ λοιπὸν ἥδη βίοντον εὐαίων' ἔχειν. — For πατρός στενάχουσα, cf. *Il.* XXII. 424, τῶν πάντων δ' οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ, | ἡ ἑνός. — Dindorf's τὸν ἐδὼ πότμον is a pure conjecture, resting solely on the pure ground that 'plana et apta restituenda videtur sententia.'

1078 οὔτε τοῦ θανεῖν... ἐρινύν.] 'Not only improvident against death, but ready to welcome its gloom, when she shall have triumphed over the twofold curse.'

1079 τὸ μὴ βλέπειν.] Cf. v.

1030, μακρὸς τὸ κρίναι, *note*.

1080 διδύμαν ἐρινύν.] Aegisthus and Clytaemnestra. — Helen is called by Aesch. (*Ag.* 726) νυμφόκλαυτος ἐρινύς: and by Verg. (*Aen.* II. 573) *Troiae et patriae communis erinyes*.

1082—1089. Metres of the second strophe:—

V. 1082. οὐδεὶς | τῶν ἀγαθῶν | γὰρ, Glyconic. Cf. v. 1065.

V. 1083. ζῶν κακῶς | εὐκλειᾶν | αἰσχύναι | ἂν θέλει, trochaic trimeter catal.

V. 1084. νῶνυμός ὦ | παῖ παῖ, choriambus, spondee.

Vv. 1085, 6. ὥς καὶ | σὺ πᾶν | κλαυτῶν αἰῶνά | κοινόν | εἰλοῦ, iambic dipodia: trochaic dipodia catal.: trochaic tripodia.

Vv. 1087, 8. τὸ μὴ καλόν, κ. τ. λ. iambic tetrameter.

V. 1089. σὸφᾶ τ | ἄριστ' | ἂν || τῇ παῖς | κέκλησθαι, two iambic penthemimers.

1082 τῶν ἀγαθῶν] = τῶν εὐγενῶν Cf. Pind. *P.* III. 71, πραῦς ἀστοῖς, οὐ φθονέων ἀγαθοῖς, ξείνοις δὲ θανμαστός πατήρ: *O.* VII. 61, πατέρων... ἐξ ἀγαθῶν.

1084 νῶνυμος.] Sc. ὥστε εἶναι. Cf. v. 18, *note*.

1085 πάγκλαυτον αἰῶνα κοινόν.] 'A life of tears and sympathy' (with the unavenged dead). κοινόν expresses that the daughter has cast in her lot with her father, whose

τὸ μὴ †καλὸν καθοπλίσασα† δύο φέρειν ἐν ἐπὶ λόγῳ,  
σοφά τ' ἀρίστα τε παῖς κεκλήσθαι.

ἀντιστροφή β'.

ζῶης μοι καθύπερθευ

1090

χειρὶ καὶ πλούτῳ τεῶν ἐχθρῶν ὅσον  
νῦν ὑπόχειρ ναίεις·

ἐπεὶ σ' ἐφηγήρηκα μοῖρα μὲν οὐκ ἐν ἐσθλᾷ

1094

βεβῶσαν· ἃ δὲ μέγιστ' ἔβλαστε νόμιμα, τῶνδε φερομένην

spirit mourns the delayed retribution. See vv. 145—152, and especially vv. 236—250: *e.g.* μήτ' εἴ τω πρόσκειμαι χιρστέ, | ξυνναίειμ' εὐκηλος, γονέων—ἐκτίμους ἴσχουσα πτέρυγας, κ.τ.λ. It is usual to understand by αἰὼν κοινός 'that estate to which all must come,' viz. death. This seems a great straining of language; nor is the idea suitable to Electra's case.

1087 τὸ μὴ καλόν, κ.τ.λ.] The vulgate, τὸ μὴ καλὸν καθοπλίσασα, appears hopeless. I should conjecture (without injury to the tetrameter) τὸ μὴ κατοκνεῖν, ἐλπίσασα: 'even as thou also hast chosen a life of tears and sympathy (with the dead), instead of hesitating (lit. 'so as not to hesitate'),—in the hope of winning two kinds of praise on one score—the praise of prudence and the praise of shining piety.' For τὸ μὴ κατοκνεῖν instead of ὥστε μὴ κατοκνεῖν, see Aesch. *Ag.* 552: *Madv. Synl.* § 156, 4. The clue to the correction of the text probably lies in perceiving that the words σοφά τ' ἀρίστα τε παῖς κεκλήσθαι represent what Electra did *not* attempt. The versions which have been given of τὸ μὴ καλὸν καθοπλίσασα proceed on a contrary assumption. Thus (1) Hermann:—'*armans scelus*, ut duplicem ferres laudem:' *i.e.* 'having organised a (pious) crime, so as to win two things, &c.:' (2) Dindorf and Valcknär, followed by Schneidewin and others:—'having triumphed over

guilt (*i.e.* over Clyt. and Aegisth.) so as to win two things, &c.' Hermann's version appears strained: Dindorf's is surely inadmissible, since καθοπλίζειν could not mean καταπαλαλεῖν.—But, in fact, Electra did not seek—did not contrive—to be thought *both* cautious and dutiful. Throughout the play we are frequently reminded of the contrast between the heroine's uncalculating self-sacrifice and her sister's timid prudence. Electra made her choice once for all: Chrysothemis wavered and temporized. See v. 345 (Electra to Chrys.), ἐπειθ' ἐλοῦ γε θάτερ', ἢ φρονεῖν κακῶς, | ἢ τῶν φίλων (*i.e.* πατρὸς) φρονεῖσα μὴ μνήμην ἔχειν—'choose between prudence and duty—you cannot combine them here:' and again, v. 1026, ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ—'I admire your prudence, but not your courage.'

1087 φέρειν]=φέρεισθαι. Cf. *O. C.* 5, σμικρὸν μὲν ἐξαιτοῦντα, τοῦ σμικροῦ δ' ἐτι | μείον φέροντα.

1692 ὑπόχειρ.] Conjectured by Musgrave and Hermann (who quotes ἐπίχειρ, Pollux, II. 148) for the vulg. ὑπὸ χεῖρα, altered by Herm. to ὑπὸ χέρα. Cf. Eur. *Andr.* 735, τήνδ' ἐπεξελθεῖν θέλω | στρατηλατήσας χυποχείριον λαβεῖν.

1095 βεβῶσαν.] Cf. v. 979, *note.* ἃ δὲ μέγιστα, κ.τ.λ.] 'But, as to the highest of existing ordinances—in-regard-to-these (τῶνδε) prospering excellently well (φερομένην ἀρίστα), through thy reverence for Zeus.' Outwardly, and in a worldly

ἄριστα τᾷ Ζηνὸς εὐσεβείᾳ.

ΟΡΕΣΤΗΣ ΗΛΕΚΤΡΑ ΧΟΡΟΣ

ΟΡΕΣΤΗΣ

ἄρ', ὦ γυναῖκες, ὀρθά τ' εἰσηκούσαμεν  
ὀρθῶς θ' ὁδοιποροῦμεν ἔνθα χρῆζομεν;

sense, Electra was μοῖρα οὐκ ἐν ἐσθλῇ: but in a higher sense, it was well with her. She had forfeited present comfort by resistance to Clytaemnestra: but she had secured a better happiness by obedience to Zeus.

1096 τῶνδε.] 'In respect of these.' Genitive of relation: cf. Thuc. I. 36, Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παραπλοῦ κέται, for a coasting voyage: *id.* III. 92, τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἐδόκει ἢ πόλις καθίστασθαι...τῆς τε ἐπὶ Θράκης παρὸδου χρησίμως ἔξειν.

φερομέναν ἄριστα.] 'Prospering full well.' Cf. Thuc. v. 16, εὖ φερόμενος ἐν στρατηγίαις: *id.* II. 60, εὖ φερόμενος τὸ καθ' ἑαυτὸν: Xen. *Hellen.* III. 4, 25, τὰ πράγματα κακῶς φέρεται, 'things are going badly.'—Hermann translates differently:—'quae summae sunt leges, earum te quod optimum est consecutam video reverentia Iovis: i. e. sanctissimam illarum legum, pietatem erga parentem, te observare video.' So, according to Herm., φερομέναν ἄριστα (τῶν νομίμων) means,—'Of those laws, making the best your own'—i. e. observing them:—surely a very strained expression. Hermann's choice of a Latin equivalent for φερομέναν is singularly ingenious, since *consequi* translates φέρεσθαι in its proper sense of 'gaining,' while on the other hand, *consequi legem* is perhaps capable of meaning 'to act up to a law.' But it does not follow that φέρεσθαι νόμον will bear that meaning.

1097 τᾷ Ζηνὸς εὐσεβείᾳ.] 'Your piety towards Zeus.' Cf. Thuc. I. 140, τὸ τῶν Μεγαρέων ψήφισμα, the decree about the Megarians: Plat. *Theact.* p. 147 C, ἡ τοῦ πηλοῦ ἐρώτησις,

the question about the clay. Cf. *Madv. Synt.* § 48.

1098—1383. ἐπεισδιδιον τρίτον. Cf. v. 251, note. Enter ORESTES and PYLADES (ξένοι, v. 1323), followed by attendants (v. 1123) with the urn supposed to contain the ashes of Orestes. The third ἐπεισδιδιον falls naturally into two parts:—(1) 1098—1287, the ἀναγνώρισις, followed by Electra's raptures: (2) 1287—1383, the brief conference before Orestes proceeds to action.—1098—1287. Or. Is this the palace of Aegisthus, to whom we bring news from Phocis?—Chor. It is.—El. Can it be that thou comest to confirm the report—Or. I know not of what 'report' thou speakest. We bring the ashes of Orestes.—El. Give me the urn, I pray thee, into my hands, that I may weep over the relics of all my hopes. Alas, my brother, that thou shouldst have returned to me thus!—Or. Is it possible that I see the noble Electra?—El. Yes, her who once bore the name.—Or. Cruel, shameful wrongs that have worked this change!—El. Thine is the first pity that they have won.—Or. For mine is the nearest sympathy that they could find.—El. Can it be that thou art an unknown kinsman?—Or. Give back the urn, and thou shalt know all.—El. Oh no, no—do not rob me of this—the last memorial of Orestes.—Or. But it is not so: funeral urns are not for the living.—El. He lives?—Or. If I do.—El. Thou art he?—Or. Look at our father's signet-ring, and judge if I speak the truth.—El. ὦ φίλτατον φῶς.

1099 ὀρθῶς θ'.] Most of the MSS. have ὀρθῶς δ', 'quod perfrequens in codicibus vitium est' (Dind. *ad O.T.*

## ΧΟΡΟΣ

τί δ' ἐξερευνῆς καὶ τί βουλευθεὶς πάρει;

1100

## ΟΡΕΣΤΗΣ

Αἴγισθον ἔνθ' ὥκηκεν ἱστορῶ πάλαι.

## ΧΟΡΟΣ

ἀλλ' εὐ θ' ἰκάνεις χῶ φράσας ἀζήμιος.

## ΟΡΕΣΤΗΣ

τίς οὖν ἂν ὑμῶν τοῖς ἔσω φράσειεν ἂν  
ἡμῶν ποθεινὴν κοινόπουν παρουσίαν;

## ΧΟΡΟΣ

ἦδ', εἰ τὸν ἀγχιστόν γε κηρύσσειν χρεών.

1105

## ΟΡΕΣΤΗΣ

ἴθ', ὦ γύναι, δήλωσον εἰσελθοῦς' ὅτι  
Φωκῆς ματεύουσ' ἄνδρες Αἴγισθόν τινες.

347). Hermann keeps δέ both here and in *Ai.* 836, τὰς ἀέ τε παρθένους, | ἀέ θ' (Herm. ἀέ δ') ὀρώσας, κ.τ.λ. But the fact that δέ often follows a repeated word (e.g. Eur. *Her.* 873, ἐλεύθεροι πόνων, | ἐλεύθεροι δέ τοῦ κακῶς δλουμένου), scarcely warrants so close a juxtaposition of τε and δέ.

ἐνθα.] 'Whither.' Cf. *Phil.* 1466, πέμψον ἀμέμπτως | ἐνθ' ἡ μεγάλη Μοῖρα κομίζει. Cf. v. 1495.

1102 ἀλλ' εὖ...] Cf. v. 387, ἀλλ' ἐξίκοιτο, *note*.

ὁ φράσας.] 'Your guide.' Cf. Xen. *Cyr.* v. 4, 40, φραστήρ ὁδῶν: Aesch. *Suppl.* 486, ὁπάνας δέ φράστοράς τ' ἐγχωρίων | ἐμπέμψον.

1103 τίς...ἀν.] Cf. v. 660, *note*.

1104 ποθεινὴν.] The Chorus of course understand ποθεινὴν Κλυταιμνήστρα καὶ Αἰγίσθω. This, and τὸν ἀγχιστόν in the next line, are instances of the dramatic εἰρωνεία in which Sophocles excelled.

1105 τὸν ἀγχιστόν γε.] *i. e.* τοῖς ἔσω, in the meaning of the Chorus, unconscious that Electra is ἀγχιστή to the new arrival. Compare Soph.

*Ai.* 743, where, with similar unconscious irony, the Chorus say of Ajax, οἴχεται (which means only 'he is gone out,' but is true in another sense, 'he is dead'). And for intentional irony of the same kind, Aesch. *Ag.* 883, where Clytaemnestra invites Agamemnon to enter the house:—εὐθὺς γενέσθω πορφυρόστρωτος πόρος, ἐς δῶμ' ἀελπτον ὡς ἂν ἡγήται Δίκη: *i. e.* ostensibly, 'to the home he little hoped to see:' but with the sinister meaning,—'such a home as he little thinks to find.' Cf. v. 735.

1106 ἴθ', ὦ γύναι.] The disguised Orestes addresses Electra with small ceremony or courtesy—ἴθ', ὦ γύναι, δήλωσον εἰσελθοῦς—οὐκ οἶδα τὴν σὴν κληδόν', etc.—thereby well supporting his character of a Φωκεὺς ξένος, who could not be expected to infer from Electra's forlorn appearance and mean dress (v. 191) that she was a daughter of the house. He scarcely notices the vague remark of the Chorus that Electra is ἀγχιστή τοῖς ἔσω.

## ΗΛΕΚΤΡΑ

οἶμοι τάλαιν', οὐ δὴ ποθ' ἧς ἠκούσαμεν  
φήμης φέροντες ἐμφανῇ τεκμήρια;

## ΟΡΕΣΤΗΣ

οὐκ οἶδα τὴν σὴν κληδόν'. ἀλλὰ μοι γέρων  
ἐφέϊτ' Ὀρέστου Στρόφιος ἀγγεῖλαι πέρι.

1110

## ΗΛΕΚΤΡΑ

τί δ' ἔστιν, ὦ ξέν'; ὥς μ' ὑπέρχεται φόβος.

## ΟΡΕΣΤΗΣ

φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῖ  
τεύχει θανόντος, ὥς ὀράς, κομίζομεν.

## ΗΛΕΚΤΡΑ

οἶ' γὰρ τάλαινα, τοῦτ' ἐκείν' ἤδη σαφές·  
πρόχειρον ἄχθος, ὥς ἔοικε, δέркоμαι.

1115

1108 οὐ δὴ ποθ'.] *'It cannot be, that...?' (implying a fear that it is so). Cf. Trach. 874, TP. βέβηκε Δηάνειρα...XO. οὐ δὴ ποθ' ὥς θανούσα; So οὐ δὴ without ποτέ, Phil. 900, οὐ δὴ σε δυσχέρεια τοῦ νοσήματος | ἔπεισεν, ὥστε...;*

1110 τὴν σὴν.] Cf. v. 1037, note.

1111 Στρόφιος.] Cf. v. 45, note. The Paedagogus, when in his character of messenger he brings the first news of the occurrence, announces himself as coming from *Phanoteus* (v. 670). Orestes, arriving later with the supposed remains, announces himself as coming from *Strophius*. For it was the part of Clytaemnestra's friend Phanoteus to despatch speedy tidings of the joyful event. But it was the part of Agamemnon's friend Strophius to see that the last honours were rendered to the dead, and to send the ashes for interment in Argive soil.

ἀγγεῖλαι.] As if in ignorance that earlier tidings had already been received—another device to preclude

suspicion, by making the message from Strophius appear independent of that from Phanoteus.

1114 κομίζομεν φέροντες.] *'We convey home: φέροντες bringing them to Mycenae: κομίζοντες, carrying them with care. Cf. Eur. Andr. 1264, νεκρὸν κομίζων τόνδε καὶ κρύψας χθονί.*

1115 τοῦτ' ἐκείν' ἤδη σαφές.] Cf. v. 1178. Some editors read τοῦτ' ἐκείν' ἤδη σαφές | πρόχειρον, κ.τ.λ. But τοῦτ' ἐκείνο, without anything added to soften its abruptness, is a homely colloquialism: *e.g.* Ar. Av. 354, τοῦτ' ἐκείνο· ποῖ φύγω δύστηνος; and so often in Aristophanes. Euripides, indeed, once uses it, as he uses many phrases which Sophocles would not have admitted into tragedy: Or. 804, τοῦτ' ἐκείνο· κτᾶσθ' ἐταίρους, μὴ τὸ συγγενὲς μόνον.—Cf. Tac. Ann. XIV. 22, hunc illum *numine deum destinari credebant*.

1116 ἄχθος.] The urn carried by one of the attendants (v. 1123). ἄχθος, not with any notion of its being heavy (Electra asks that it may be



## ΟΡΕΣΤΗΣ

εἴπερ τι κλάεις τῶν Ὀρεστέων κακῶν,  
τόδ' ἄγγος ἴσθι σῶμα τοῦκείνου στέγον.

## ΗΛΕΚΤΡΑ

ὦ ξεῖνε, δός νυν, πρὸς θεῶν, εἴπερ τόδε  
κέκευθεν αὐτὸν τεύχος, ἐς χεῖρας λαβεῖν,  
ὅπως ἐμαυτὴν καὶ γένος τὸ πᾶν ὁμοῦ  
ξὺν τῇδε κλαύσω καποδύρωμαι σποδοῶ.

1120

## ΟΡΕΣΤΗΣ

δόθ' ἥτις ἐστὶ προσφέροντες· οὐ γὰρ ὥς  
ἐν δυσμενείᾳ γ' οὐσ' ἐπαιτεῖται τόδε,  
ἀλλ' ἢ φίλων τις ἢ πρὸς αἵματος φύσιν.

1125

## ΗΛΕΚΤΡΑ

ὦ φιλτάτου μνημεῖον ἀνθρώπων ἐμοῖ  
ψυχῆς Ὀρέστου λοιπὸν, ὥς σ' ἀπ' ἐλπίδων

placed in her hands, v. 1120), but with an allusion to the other meaning, 'a sorrow.'

1118 **στέγον.**] Schneidewin detects a *double entendre*,—an ambiguity between τὸ ἄγγος Ὀρέστην στέγει and Ὀρέστης τὸ ἄγγος στέγει. Here, as in the case of *ξυνθείς* at v. 673, the ingenuity of the critic appears overstrained.

1122 **κλαύσω.**] Aor. conj. It is true that in Dionysius IV. 70 *κλαύσω* = *κλαύσομαι*: *μυρίους ἔξετε καιροὺς... ἐν οἷς αὐτὴν κλαύσετε*. But this form is altogether post-classical. Here, then, is another instance against Dawes's rule respecting *ὅπως*: see v. 956, *note*.

1124 **ἐπαιτεῖται.**] 'Requests.' One MS. gives *ἀπαιτεῖται*, 'claims.' Whichever reading is taken, the middle voice is a *ἅπαξ λεγόμενον*. Cf. *ἐσπώμενοι*, v. 1060, *note*. In Eur. *Phoen.* 605 *οὐκ ἀπαιτούμεσθα* is passive. For *ἐπαιτεῖν* cf. *O. C.* 1336, *ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον*.

1125 **πρὸς αἵματος.**] Cf. *Ai.* 1305, *βλαστῶν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος*: *Plat. Theaet.* p. 173 D, *ἢ τί τῳ κακὸν ἐστὶν ἐκ προγόνων γεγονὸς ἢ πρὸς ἀνδρῶν ἢ γυναικῶν*.

**φύσιν.**] Cf. v. 325, *note*.

1126 **ὦ φιλτάτου, κ.τ.λ.**] Electra's lament turns upon two topics:—first (vv. 1126—1142), that Orestes should have died in a strange land. Better, she says, that he had been destroyed by Clytemnestra: then he would at least have received funeral rites at his sister's hands. Secondly (vv. 1143 ff.), she mourns the frustration of the hopes in which she reared him.

1127 **ψυχῆς...λοιπόν.**] The sense of v. 1126 is complete in itself. The subjoined words *ψυχῆς Ὀρέστου λοιπόν* may conveniently be translated as if a comma stood after *ἐμοῖ*. 'O relic of the man dearest to me on earth, last relic of my brother's life...'

**ἀπ' ἐλπίδων.**] 'In a manner how contrary to my hopes—not with those

οὐχ ὥνπερ ἐξέπεμπον εἰσεδεξάμην.  
 νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν  
 δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ.  
 ὥς ὄφελον πάροιθεν ἐκλιπεῖν βίον,  
 πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι χεροῖν  
 κλέψασα ταῖνδε κἀνασώσασθαι φόνου,  
 ὅπως θανὼν ἔκεισο τῇ τόθ' ἡμέρα,  
 τύμβου πατρώου κοινὸν εἰληχῶς μέρος.  
 νῦν δ' ἐκτὸς οἴκων κἀπὶ γῆς ἄλλης φυγὰς  
 κακῶς ἀπώλου, σῆς κασιγνήτης δίχα·  
 κοῦτ' ἐν φίλαισι χερσὶν ἢ τάλαιν' ἐγὼ

1130

1135

hopes wherewith I sent thee forth—have I received thee home.' ἀπ' ἐλπίδων can scarcely mean anything but 'contrary to my hopes:' cf. ἀπὸ δόξης, ἀπὸ γνώμης, ἀπὸ τρόπου, κ.τ.λ. The difficulty is to explain οὐχ ὥνπερ. Dind. thinks that it is short for καὶ οὐχ ὑφ' ὧν: but one preposition cannot be understood from another of opposite meaning. It seems best to suppose that οὐχ αἰσπερ has become οὐχ ὥνπερ by an irregular attraction to ἐλπίδων. The reading ὥσπερ for ὥνπερ in one MS. is tempting. Schneidewin reads ὑπ' ἐλπίδων, comparing Eur. *Tro.* 505, τί δῆτά μ' ὀρθοῦτ'; ἐλπίδων ποίων ὑπο; where, however, ὑπό = 'by means of.' When ὑπό means 'with,' it denotes an external accompaniment,—an outward circumstance attendant upon an action: e.g. Eur. *Hipp.* 1299, ὑπ' εὐκλείας θανείν, to die amid men's praises: *Ion* 1333, ἔλθ' ὑπ' οἰωνῶν καλῶν: so ὑπὸ λύρας, etc. But ὑπ' ἐλπίδων, 'to the accompaniment of (one's own) hopes,' would be surely a strange phrase.

1129 βαστάζω.] Cf. v. 905, *note*.

1130 λαμπρὸν.] 'A bright young life.' Cf. Thuc. vi. 54, γενομένου δὲ... ὄρα ἡλικίας λαμπροῦ. Cf. v. 685, εἰσῆλθε λαμπρός (Orestes at the Pythian games)—where the sense is more general,—'a brilliant form.'

1133 κλέψασα.] Nominative, as

referring to subject of ὄφελον. Cf. Eur. *Phoen.* 488, ἐξῆλθον ἔξω τῆσδ' ἐκὼν αὐτὸς χθονός... | ὥστ' αὐτὸς ἀρχειν.

κἀνασώσασθαι.] The word is forcible, meaning properly to *recover* what has actually been lost: e.g. Herod. iii. 65 (Cambyses exhorting his Persians to *retrieve* the empire from the usurper Smerdis, a Mede), μὴ ἀνασώσασθαι μένδισι δὲ τὴν ἀρχήν, μηδ' ἐπιχειρήσασθαι ἀνασώζειν, τὰ ἐναντία τούτοις ἀρέομαι ὑμῖν γενέσθαι.

1134 ὅπως... ἔκεισο.] Cf. *O. T.* 1387, οὐκ ἂν ἐσχύομην | τὸ μάποκλῆσαι τοῦμὸν ἄθλιον δέμας, | ἵν' ἦν τυφλὸς τε καὶ κλύων μηδέν: *ib.* 1391, τί μ' οὐ λαβὼν | ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε κ.τ.λ.: Aesch. *P. V.* 766, τί δῆτ' ἐμοὶ ξῆν κέρδος, ἀλλ' οὐκ ἐν τάχει | ἔρριψ' ἐμαντήν... | ὅπως πέδω σκήψασα τῶν πάντων πόνων | ἀπηλλάγην. It has been usual to render ἵνα, ὅπως, when construed with past tenses of the indic., 'in which case.' But that, in these instances also, they were regarded as final conjunctions ('in order that') is shewn by the fact that μή and not οὐ was used with them: e.g. *O. T.* 1387, just quoted.

1136 φυγὰς.] As Clytaemnestra says, v. 776, φυγὰς | ἀπεξενούτο: and Electra, v. 865, ξένος | ἄτερ ἐμῶν χερῶν | κέκευθεν.

λουτροῖς σ' ἐκόσμησ' οὔτε παμφλέκτου πυρὸς  
ἀνειλόμην, ὡς εἰκὸς, ἄθλιον βάρος.

1140

ἀλλ' ἐν ξέναισι χερσὶ κηδευθεὶς τάλας  
σμικρὸς προσήκεις ὕγκος ἐν σμικρῷ κύτει.  
οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς  
ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ

πόνῳ γλυκεῖ παρέσχον. οὔτε γάρ ποτε  
μητρὸς σύ γ' ἦσθα μᾶλλον ἢ καμοῦ φίλος,  
οὔθ' οἱ κατ' οἶκον ἦσαν, ἀλλ' ἐγὼ τροφός·  
ἐγὼ δ' ἀδελφὴ σοὶ προσηυδώμην αἰεί.

1145

1139 λουτροῖς.] The first thing done when a person died was to put an obol in the mouth, μισθὸν τῷ πορθεμῇ τῆς ναυτιλίας γεννησόμενον: the next thing, to wash the corpse and lay it out: Lucian *περὶ πένθους*, c. 11: μετὰ ταῦτα δὲ λούσαντες αὐτοὺς, ὡς οὐχ ἱκανῆς τῆς κάτω λίμνης λουτρὸν εἶναι τοῖς ἐκεί, καὶ μύρῳ τῷ καλλίστῳ χρίσαντες τὸ σῶμα πρὸς διςωδὶαν ἤδη βιαζόμενον, καὶ στεφανώσαντες τοῖς ὡραίοις ἄνθεσι, προτίθενται, λαμπρὰς ἀμφαίσαντες.

1140 ἄθλιον βάρος.] sc. τὰ ὀστέα: *Il.* XXIV. 791, πρῶτον μὲν κατὰ πυρκαϊῇν σβέσαν αἴθοπι οἶνω | ... αὐτὰρ ἔπειτα | ὀστέα λευκὰ. λέγοντο κασίγνητοὶ θ' ἑταροὶ τε | ... καὶ τὰ γε χρυσεῖην ἐς λάρνακα θῆκαν ἐλόντες. Cf. Verg. *Aen.* VI. 226, *Postquam colapsi cineres et flamma quievit, Reliquias vino et bibulam lavere favillam Ossaque lecta cado texit Corynaeus aeno.*

1142 σμικρός.] Cf. v. 758, *note.*

1143 οἴμοι τάλαινα.] Cf. v. 789, *note.*

1143—1148. It is curious to compare with this the corresponding passage in Aeschylus, *Cho.* 736—744. There it is the τροφός who dwells, with the minuteness of a professional nurse, on the trouble which her young charge had given her. Here it is the sister who dwells fondly on the γλυκὺς πόνος which she had taken for her brother.

1146 ἢ καμοῦ.] The καί, strictly speaking, involves a confusion between two modes of expression:—  
1. οὐκ ἦσθα μητρὸς μᾶλλον ἢ ἐμοῦ φίλος: 2. οὐκ ἦσθα μητρὸς μόνης, ἀλλὰ καὶ ἐμοῦ φίλος. Cf. *Ant.* 927, μὴ πλείω κακὰ | πάθειεν ἢ καὶ ὀρώσιν ἐκδίκως ἐμέ.

1147 οἱ κατ' οἶκον] = οἱ οἰκέται.

1148 ἐγὼ δέ.] 'And I, too, was ever known to you by the name of sister.' The idea of the passage (1145—8) is that Electra was at the same time both τροφός and ἀδελφὴ to Orestes. Schneidewin, accordingly, substitutes a comma for the point after τροφός, and understands οὐχ οἱ κατ' οἶκον ἦσαν (τροφοί), ἀλλ' ἐγὼ (μὲν) τροφός σοι προσηυδώμην, ἐγὼ δ' ἀδελφή, 'I was known to you at once as nurse and sister.' This leaves the words οὔθ' οἱ κατ' οἶκον ἦσαν in a rather awkward predicament. They require a pause at τροφός: and meanwhile τροφός is hurrying after προσηυδώμην. The awkwardness would be more evident, if, as Schneid. 's interpretation virtually requires, a point were placed at ἦσαν:—οὔθ' οἱ κατ' οἶκον ἦσαν· ἀλλ' ἐγὼ τροφός, | ἐγὼ δ', κ.τ.λ. But why not, ἐγὼ τροφός (ἦν); ἐγὼ δέ (and I too) ἀδελφὴ προσηυδώμην;

προσηυδώμην.] Cf. v. 274, μητέρ' εἰ χρεῶν | ταύτην προσαυδᾷν. v. 1478, ζῶντας θανοῦσιν οὐνεκ' ἀνταυδᾶς ἴσα.

νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρα μιᾷ  
 θανόντι σὺν σοί. πάντα γὰρ συνάρπάσας  
 1150 θύελλ' ἔπως βέβηκας. οἴχεται πατήρ·  
 τέθνηκ' ἐγὼ σοί· φρουῖδος αὐτὸς εἰ θανών·  
 γελῶσι δ' ἐχθροί· μαίνεται δ' ὑφ' ἡδονῆς  
 μήτηρ ἀμήτωρ, ἧς ἐμοὶ σὺ πολλάκις  
 φήμας λάθρα προὔπεμπες ὡς φανούμενος  
 1155 τιμωρὸς αὐτός· ἀλλὰ ταῦθ' ὁ δυστυχῆς  
 δαίμων ὁ σὸς τε κἄμὸς ἐξαφείλετο,  
 ὅς σ' ὠδέ μοι προὔπεμψεν ἀντὶ φιλτάτης  
 μορφῆς σποδόν τε καὶ σκιὰν ἀνωφελῇ.  
 οἴμοι μοι.

1155

1160

ὦ δέμας οἶκτρον.

φεῦ φεῦ.

ὦ δεινοτάτας,

οἴμοι μοι,

πεμφθεὶς κελεύθους, φίλταθ', ὥς μ' ἀπώλεσας·

ἀπώλεσας δῆτ', ὦ κασίγνητον κἄρα.

τοιγὰρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος,

1165

1149 ἐκλέλοιπε.] Cf. v. 19, *note*.

1152 τέθνηκ' ἐγὼ σοί.] Hermann follows Erfurdt in giving τέθνηκ' ἐγὼ σὺ φρουῖδος αὐτὸς εἰ θανών. He declares that the dative of the pronoun, however understood, 'intolerabili language foedat hunc locum.' But if only we write σοί in place of σοι, τέθνηκ' ἐγὼ σοί may well mean, 'I am dead *to you*' (in my relation to you): *i. e.* the chapter of my life in which you bore a part is closed.

1154 ἧς.] 'About whom,' with φήμας προὔπεμπες. Cf. v. 317, τοῦ κασιγνήτου τί φῆς; and *note*. ἧς at the same time depends, though less immediately, on τιμωρός, making the addition of αὐτῆς unnecessary.

1155 φήμας.] Cf. v. 169, τί γὰρ οὐκ ἐμοὶ | ἔρχεται ἀγγελίας ἀπατώμενον;

1157 ἐξαφείλετο.] 'Has wrested away'—a strong word. Cf. *Od.* XXII. 443, θεινέμεναι ξίφεσιν τανυήκεσιν, εἰς ὃ κε πασέων | ψυχὰς ἐξαφέ-

λησθε.

1158 ὠδε.] For she held the urn in her hands: v. 1129.

1159 σκιὰν ἀνωφελῇ.] 'The idle vestige of a life.'

1161 δέμας.] Properly the *living* body, σῶμα being the corpse: Schol. *ad Il.* I. 115, δέμας δὲ ὁ ποιητῆς (Homer) τὸ ἐμψυχον εἶωθε λέγειν:... σῶμα δὲ καλεῖ τὸ ἄψυχον... Εὐριπίδης μέντοι ἐνηλλαγμένως λέγων· (*Or.* 39) ἐκτόν δὲ δὴ τόδ' ἡμᾶρ ἐξότου σφαγαῖς | θανοῦσα μήτηρ πυρὶ καθήγνισται δέμας· (and v. 98) δεῖξαι γὰρ Ἀργείοισι σῶμ' αἰσχύνομαι. Sophocles frequently uses δέμας of a corpse: *e.g.* vv. 57, 756, *Ant.* 205, etc.

1163 κελεύθους.] The journey of the ashes from Crisa to Mycenae. Cf. vv. 1142, 759.

1164 ἀπώλεσας.] Cf. v. 808, *note*.

δῆτα.] Cf. v. 841, *note*.

1165 τοιγὰρ σὺ δέξαι, κ.τ.λ.] Cf. *Romeo and Juliet*, Act v. Sc. 3: I

τὴν μηδὲν ἐς τὸ μηδὲν, ὥς σὺν σοὶ κάτω  
ναίω τὸ λοιπόν. καὶ γὰρ ἡνίκ' ἦσθ' ἄνω,  
ξὺν σοὶ μετείχον τῶν ἴσων· καὶ νῦν ποθῶ  
τοῦ σοῦ θανούσα μὴ 'πολείπεσθαι τάφου.  
τοὺς γὰρ θανόντας οὐχ ὁρῶ λυπουμένους.

1170

## ΧΟΡΟΣ

θυητοῦ πέφυκας πατὴρ, Ἰλέκτρα, φρόνει·  
θυητὸς δ' Ὀρέστης· ὥστε μὴ λίαν στένε.  
πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.

## ΟΡΕΣΤΗΣ

φεῦ φεῦ. τί λέξω; ποῖ λόγων ἀμυχανῶν  
ἔλθω; κρατεῖν γὰρ οὐκέτι γλώσσης σθένω.

1175

*will still stay with thee, And never  
from this palace of dim night Depart  
again: here, here will I remain  
'With worms that are thy chamber-  
maids; O, here Will I set up my  
everlasting rest, And shake the yoke  
of inauspicious stars From this world-  
wearied flesh.*

1166 τὴν μηδὲν.] sc. οὖσαν. Three forms of this phrase are found:—  
1. ὁ μηδεὶς: *Al.* 1114, οὐ γὰρ ἤξιον τοὺς μηδένας. 2. ὁ μηδὲν (ῶν): *Al.* 1231, δὲ οὐδὲν ὦν τοῦ μηδὲν ἀντέστης ἵπερ. 3. A person is called τὸ μηδὲν, *e. g.* *Trach.* 1107, κἂν τὸ μηδὲν ᾧ. Here, τὸ μηδὲν = 'nothingness.' Cf. *Eur. Hec.* 622, ἐς τὸ μηδὲν ἤκομεν. (The grammatical analysis of these phrases is illustrated by the fuller expression in *Soph. Ant.* 1325, τὸν οὐκ ὄντα μάλλον ἢ μηδένα = ἢ τὸν μὴ ὄντα.)

1168 μετείχον τῶν ἴσων.] 'I had share for share with thee.' μετέχειν τῶν ἴσων was the regular phrase for civic equality: *e. g.* *Dem. Meid.* p. 551, ἐπίτιμος ἂν ἦν καὶ οὐδὲν ἔχων κακὸν τῶν ἴσων μετέχευ τοῖς ἄλλοις ἡμῖν: *ib.* p. 545, οὐ μέτεστι τῶν ἴσων οὐδὲ τῶν ὁμοίων... πρὸς τοὺς πλουσίους τοῖς πολλοῖς ἡμῶν.

1169 μὴ 'πολείπεσθαι.] This mode of writing the words seems

preferable to μάπολείπεσθαι, on the general principle that the vowel η appears never to have suffered crasis except in the case of the article (*e. g.* ἀλήθεια, τάγορα). Cf. v. 314, *note.*

1171 φρόνει] = σωφρόνει. Cf. *Trach.* 312, ἐπεὶ νῦν τῶνδε πλείστον ᾤκτισα | βλέπωνσ', ὅσῳ περ καὶ φρονεῖν οἶδεν μόνη.

1173 πᾶσιν γάρ, κ.τ.λ.] Bergk was the first critic who maintained this verse to be interpolated from Euripides. Dindorf places it in brackets, and Wunder even omits it from the text. I can see no reason to doubt its genuineness. Is it to be rejected because it is a mere platitude? It is a common-place of the same level as those which the Chorus has been delivering throughout the play (*e. g.* vv. 990—I, 1015—16). Or is it to be rejected as suspiciously Euripidean? The sentiment can scarcely be regarded as the exclusive property of Euripides. And the words ὥστε μὴ λίαν στένε would form an abrupt and harsh conclusion.

1174 ποῖ λόγων.] Cf. vv. 390, 922.

1175 ἔλθω.] Cf. v. 766, *note.*



## ΗΛΕΚΤΡΑ

τί δ' ἔσχεις ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς;

## ΟΡΕΣΤΗΣ

ἦ σὸν τὸ κλεινὸν εἶδος Ἡλέκτρας τόδε;

## ΗΛΕΚΤΡΑ

τόδ' ἔστ' ἐκείνο, καὶ μάλ' ἀθλίως ἔχον.

## ΟΡΕΣΤΗΣ

οἶμοι ταλαίνης ἄρα τῆσδε συμφορᾶς.

## ΗΛΕΚΤΡΑ

οὐ δὴ ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε;

1180

## ΟΡΕΣΤΗΣ

ὦ σῶμ' ἀτίμως καθέως ἐφθαρμένον.

1176 πρὸς τί.] Dindorf, Hermann and others, read τί δ' ἔσχεις ἄλγος πρὸς τί τοῦτ' εἰπὼν κυρεῖς; But it appears certain that in classical Greek *tis* stands for *ὅστις* *only where there is an indirect question*: never where *ὅστις* means 'whoever,' or has the force of *ὅσπερ* or *ὅς γε*. (Cf. v. 316, *note*.) Herm. *ad loc.* quotes *Ai.* 794, καὶ μὴν θυραῖος ὥστε μ' ὠδίνειν τί φῆς, which is right enough, since *ὠδίνειν* implies an indirect question. But here he would make πρὸς τί (*ἄλγος*) = πρὸς ὅπερ or ὅ γε, which is probably wrong.

1177 ἦ σόν.] Orestes, sustaining his part as a *Φωκεὺς ξένος*, pretends that the mention of Electra's name by the Chorus (v. 1171) had given him the first intimation of her identity.

κλεινόν.] Here, perhaps, in its strict sense, 'much talked of,' 'famed'; cf. *Ant.* 622, κλεινὸν ἔπος (*celeberrima sententia*): *Phil.* 575, ὁδ' ἔσθ' ὁ κλεινός σοι Φιλοκτήτης, ξένε, | 'Philoctetes, of whom you have heard so much.'

1178 τόδ'...ἐκείνο.] Cf. v. 1115, *note*.

καὶ μάλα.] 'The same, and full

ill bestead.' Two uses of καὶ μάλα must be distinguished: 1. where the καὶ = *and*, as it certainly does here: cf. vv. 1454—5, πάρεστ' ἄρ' ἡμῖν ...μαθεῖν;—πάρεστι δῆτα, καὶ μάλ' ἄζηλος θέα: and so perhaps Dem. *Fals. Legat.* p. 439, ταῦτα μὲν τοίνυν τότε, καὶ μάλα, ὧ ἄνδρες Ἀθην., καλὰ καὶ τῆς πόλεως ἄξια ἐδημηγόρει. 2. where the καὶ = *'even,'* and καὶ μάλα = *vel maxime*: e. g. Xen. *Cyr.* VI. 1. 36, ἀνθρώπους καὶ μάλα δοκοῦντας φρονίμους εἶναι. See Shilleto *ad Dem. Fals. Legat.* p. 349, § 30.

1179 οἶμοι ταλαίνης.] Cf. v. 788, *note*. ταλαίνης agrees, I think, with συμφορᾶς. Others understand οἶμοι σοῦ ταλαίνης (ἐνεκα) τῆσδε συμφορᾶς.

ἄρα.] Hermann (*praefat. ad O. C.*) maintains that ἄρα is always an 'exclamatoria interrogatio.' The interrogative force is not however recognizable in such passages as this or *Ai.* 979, ὧμοι βαρείας ἄρα τῆς ἐμῆς τύχης. It seems truer, therefore, to say with Ellendt that in expressions of indignation or surprise ἄρα is sometimes merely a stronger ἄρα.

## ΗΛΕΚΤΡΑ

οὔτοι ποτ' ἄλλην ἢ 'μέ δυσφημεῖς, ξένε.

## ΟΡΕΣΤΗΣ

φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.

## ΗΛΕΚΤΡΑ

τί μοί ποτ', ὦ ξέν', ὧδ' ἐπισκοπῶν στένεις;

## ΟΡΕΣΤΗΣ

ὥς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδὲν κακῶν.

1185

## ΗΛΕΚΤΡΑ

ἐν τῷ διέγνως τοῦτο τῶν εἰρημένων;

## ΟΡΕΣΤΗΣ

ὁρᾶν σὲ πολλοῖς ἐμπρέπουσαν ἄλγεσιν.

## ΗΛΕΚΤΡΑ

καὶ μὴν ὁρᾷς γε παῦρα τῶν ἐμῶν κακῶν.

1182 οὔτοι ποτ' ἄλλην.] *i. e.* I am precisely the person to whom such expressions of pity are appropriate: as the Schol. says, ἦτοι τὰ δύσφημα ταῦτα ἃ λέγεις ἐμοὶ καὶ οὐκ ἄλλῳ τινὶ ἀρμόζει. Electra means, 'You are right: this is all true: though I do not quite know to what I am indebted for such condolences from a *stranger*.'

ἢ 'μέ.] ἢ με would be wrong here, since there is a true emphasis on the notion of the first person: see v. 383, *note*: cf. v. 777.

δυσφημεῖς.] Schol. σχετλιαζεῖς, ἐλεεινολογεῖ: see v. 905, *note*.

1183 τροφῆς] = διαίτης, βίου. Cf. *O. C.* 1685, πῶς γὰρ...ἀλώμεναι βίου | δύσοιστον ἔξομεν τροφάν; *Ai.* 497, νόμιζε κάμει...δουλίαν ἔξειν τροφῇν.

1184 τί μοι.] Cf. v. 144, *note*. ἐπισκοπεῖν never governs a dative.

1185 ἄρα.] Cf. v. 935, *note*.

1186 ἐν τῷ διέγνως.] Electra's

question turns upon the τῶν ἐμῶν in the line before: 'Your troubles? How can you have been made aware of *them* by what has passed?' Orestes, who is beginning to lead up to the disclosure, replies, 'By seeing *you* afflicted,'—the first hint that their interests are identical. Cf. v. 1200 ff.

1187 σέ.] But Hermann, Dindorf and others, σε. Where there is a distinct emphasis, it is always proper to write σέ and not σε. Elmsley was surely wrong in giving σε in *O. C.* 745, ὁρῶν σέ τὸν δύστηνον: and *ib.* 992, εἴ τις σέ τὸν δίκαιον. On the other hand, it must be admitted that the Trag. did not scruple to elide the accus. of the 2nd pers. sing., though emphatic: *e. g.* *O. T.* 64, ψυχὴ πόλιν τε κάμει καὶ σ' ὁμοῦ στένει.

1188 ὁρᾷς γε.] 'You *see* (at this moment) but few of my woes:' if you could witness my treatment when I am in the presence of Cly-

## ΟΡΕΣΤΗΣ

καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίῳ βλέπειν;

## ΗΛΕΚΤΡΑ

ὁθύνεκ' εἰμὶ τοῖς φονεῦσι σύντροφος.

1190

## ΟΡΕΣΤΗΣ

τοῖς τοῦ; πόθεν τοῦτ' ἐξεσήμενας κακόν;

## ΗΛΕΚΤΡΑ

τοῖς πατρός. εἶτα τοῖσδε δουλείῳ βία.

## ΟΡΕΣΤΗΣ

τίς γάρ σ' ἀνάγκη τῇδε προτρέπει βροτῶν;

## ΗΛΕΚΤΡΑ

μήτηρ καλεῖται, μητρὶ δ' οὐδὲν ἐξισοῖ.

## ΟΡΕΣΤΗΣ

τί δρῶσα; πότερα χερσὶν ἢ λύμῃ βίου;

1195

taemnestra and Aegisthus, you could better estimate the full wretchedness of my lot.

1191 πόθεν.] 'From what quarter have you hinted this crime?' *i. e.* 'whither points this hint of crime?' Cf. *Trach.* 704, πόθεν γὰρ ἂν ποτ', ἀντι τοῦ, θνήσκων ὁ θῆρ | ἐμοὶ παρ-έσχε' εὐνοίαν;

92 εἶτα.] Cf. *Ar. Ran.* 21, εἴτ' οὐχ ὕβρις ταῦτ' ἐστὶ καὶ πολλή τρυφή; *Dem. Phil.* I. p. 52, ἀλλὰ μὴν ὅτι γε οὐ στήσεται, δῆλον...εἶτα τοῦτ' ἀναμενοῦμεν;

1193 ἀνάγκη προτρέπει.] 'impels you *with* this necessity,'—interferes with your freedom *by* such constraint, *viz.* δουλεῦν τοῖς φονεῦσι. Schneidewin understands:—'Consigns you *to* this necessity, drives you *into* it;' comparing *Il.* VI. 336, ἡμην ἐν θαλάμῳ ἔθελον δ' ἔχει προτραπέσθαι, *i. e.* *maerori intulgere*. But the active προτρέπειν, though used with *eis*, *ἐπί*, or *πρός* and accus., is never found with the simple dative. *Soph.* often uses it in the sense, not merely of *impel-*

ling, but of *compelling*, *e.g.* *Ant.* 270, ὅς πάντας ἐς πέδον κára | νεῦσαι φόβῳ προὔτρεψεν: *O. T.* 358, σὺ γάρ μ' ἄκοντα προὔτρέψω λέγειν.

1194 οὐδὲν ἐξισοῖ.] *Lit.*, 'she does nothing like a mother:' *i. e.* 'she in no wise supports the name.' *Schol.* οὐκ ἴσα πράττει τῷ τῆς μητρὸς ὀνόματι. In *Thuc.* VI. 87, ἐξισοῦν is usually said to be intransitive:—ταύτην οὖν τὴν κοινὴν τῷ τε δεομένῳ καὶ ὑμῖν νῦν παρούσαν ἀσφάλειαν μὴ ἀπώσῃσθε, ἀλλ' ἐξισώσαντες τοῖς ἄλλοις μεθ' ἡμῶν τοῖς Συρακοσίοις...καὶ ἀντεπιβουλευσάιν...μεταλάβετε. But I doubt if ἐξισώσαντες τοῖς ἄλλοις could mean 'making yourself like (acting like) others.' Rather it governs ἀσφάλειαν: 'do not reject this opportunity of safety, but, dealing with it as other men deal with such opportunities, join us,' &c. ἐξισώσαντες (τοῦτο, τὴν ἀσφάλειαν), τοῖς ἄλλοις (=τῇ τῶν ἄλλων ἀσφαλείᾳ, by a common Grecism).

1195 χερσὶν...λύμῃ.] 'By open violence, or by privation?' *χερσὶν*

## ΗΛΕΚΤΡΑ

καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.

## ΟΡΕΣΤΗΣ

οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα;

## ΗΛΕΚΤΡΑ

οὐ δῖθ'· ὅς ἦν γάρ μοι σὺ προὔθηκας σποδόν.

## ΟΡΕΣΤΗΣ

ὦ δύσποτμ', ὥς ὀρών σ' ἐποικτεῖρω πάλαι.

## ΗΛΕΚΤΡΑ

μῖνος βροτῶν νυν ἴσθ' ἐποικτεῖρας ποτέ.

1200

## ΟΡΕΣΤΗΣ

μόνος γὰρ ἤκω τοῖσι σοῖς ἀλγῶν κακοῖς.

## ΗΛΕΚΤΡΑ

οὐ δὴ ποθ' ἡμῖν ξυγγεινὴς ἦκεις ποθέν;

## ΟΡΕΣΤΗΣ

ἐγὼ φράσαιμ' ἂν, εἰ τὸ τῶνδ' εὔνουν πάρα.

## ΗΛΕΚΤΡΑ

ἀλλ' ἐστὶν εὔνουν, ὥστε πρὸς πιστας ἐρεῖς.

## ΟΡΕΣΤΗΣ

μέθες τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθης.

1205

—violent ill usage, such as is hinted at in v. 637, etc.: *λύμη βίου*—such hardships as *Electra* describes in vv. 190 ff. *ὦδε μὲν | ἀεικέϊ σὺν στολᾷ, | κεναῖς δ' ἀμφίσταμαι τραπέζαις*.—Cf. v. 1091, where *χειρὶ καὶ πλούτῳ* (superiority in force and in material prosperity) answer to *χερσὶ καὶ λύμαις* here.

1198 *προὔθηκας*.] With an allusion to the *πρόθεσις*: see v. 1139, *note*.

1200 *ποτέ*.] *Tandem aliquando*. Cf. *Phil.* 1041, *τίσασθ' ἀλλὰ τῷ χρόνῳ ποτέ*.

1201 *τοῖσι σοῖς*.] Erfurdt, who

has been followed by Schneidewin, reads *τοῖς ἴσοις* with one MS., on the ground that logical sequence requires it. But they overlook the antithesis between *ἐποικτεῖρας* and *ἀλγῶν*:—‘You are the only person who has ever *expressed pity* for my sorrows.’ ‘Yes—for I am the only person who has ever *felt it*.’ Orestes leads up to the disclosure by intimating more and more clearly the identity of *her* interests with *his*. See v. 1187, *note*.

1202 *οὐ δὴ ποθ'*.] Cf. v. 1108, *note*.

1203 *τόδ' ἄγγος*.] It was neces-

## ΗΛΕΚΤΡΑ

μὴ δῆτα ~~τοῦτο~~ τοῦτό μ' ἐργάσῃ, ξένε.

## ΟΡΕΣΤΗΣ

πιθοῦ λέγοντι, κούχ ἁμαρτήσῃ ποτέ.

## ΗΛΕΚΤΡΑ

μὴ, πρὸς γενείου, μὴ 'ξέλῃ τὰ φίλτατα.

## ΟΡΕΣΤΗΣ

οὐ φημ' ἑάσειν.

## ΗΛΕΚΤΡΑ

ὦ τάλαιν' ἐγὼ σέθεν,  
'Ορέστα, τῆς οἷς εἰ στερήσομαι ταφῆς.

1210

## ΟΡΕΣΤΗΣ

εὐφημα φώνει· πρὸς δίκης γὰρ οὐ στενεύς.

## ΗΛΕΚΤΡΑ

πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκη στένω;

## ΟΡΕΣΤΗΣ

οὐ σοι προσήκει τήνδε προσφωνεῖν φάτιν.

sary to dispose somehow of the urn, as it would have been in Electra's way when the moment arrived for an embrace (v. 1226). The occasion is artistically improved into a fresh display of the sister's affection for the memory of her brother.

νῦν.] *Now*, i. e. in the next place, as the next preliminary:—not *igitur*, though the quantity of νῦν does not preclude that sense: see v. 616, *note*.

1207 πιθοῦ.] Not πείθου: see v. 1015, *note*.

1208 πρὸς γενείου.] Cf. Aesch. *Theb.* 528, βλάστημα καλλιπάρων, ἀνδρόπαις ἀνὴρ· | στείχει δ' ἱούλος ἄρτι διὰ παρηΐδων, | ὥρας φουούσης, ταρφὺς ἀντέλλουσα θρίξ.—Cf. *II. VIII.* 371 (Thetis supplicating Zeus), ἥ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χεῖρὶ γενείου | λισσομένη τιμῆσαι 'Αχιλλῆα πολίπορθον: *id.* I. 501, δεξιτέρῃ δ'

ἄρ' ὑπ' ἀνθερεῶνος (the chin) ἐλούσα | λισσομένη, κ.τ.λ.

1209 ἑάσειν.] i. e. μεθήσεσθαι τοῦ ἄγγους. Cf. *Phil.* 816, ΦΙ. μέθες, μέθες με. ΝΕ. πῶι μεθῶ; ΦΙ. μέθες ποτέ. ΝΕ. οὐ φημ' ἑάσειν.

σέθεν.] For the genitive, cf. Eur. *Or.* 1209, ὦ μέλεος ἥβης σῆς, 'Ορέστα, καὶ πότμου | θανάτου τ' ἄώρου.

1210 τῆς σῆς...ταφῆς] = τοῦ σε θάπτειν, not *hoc sepulchro tuo* (the urn), as Brunck interprets. The ashes of Orestes had been sent, ὅπως πατρώας τύμβον ἐκλάχοι χθονός (v. 760): and Electra hopes that the performance of *that* office at least may be left to her, since she had not been permitted λουτροῖς (αὐτὸν) κοσμεῖν, v. 1139.

1211 εὐφημα.] Since it was δύσφημον, ζῶντα θανόντι ἴσα ἀνταυδάν: see v. 61, *note*.

1213 οὐ σοι.] Not οὐ σοί, since



## ΗΛΕΚΤΡΑ

οὕτως ἄτιμος εἶμι τοῦ τεθνηκοτος;

## ΟΡΕΣΤΗΣ

ἄτιμος οὐδενὸς συ· τοῦτο δ' οὐχὶ σον.

1215

## ΗΛΕΚΤΡΑ

εἶπερ γ' Ὀρέστου σῶμα βαστάζω τοδε.

## ΟΡΕΣΤΗΣ

ἀλλ' οὐκ Ὀρέστου, πλὴν λόγῳ γ' ἡσκημένον.

## ΗΛΕΚΤΡΑ

ποῦ δ' ἔστ' ἐκείνου τοῦ ταλαιπώρου τάφος;

## ΟΡΕΣΤΗΣ

οὐκ ἔστι· τοῦ γὰρ ζῶντος οὐκ ἔστιν τάφος.

## ΗΛΕΚΤΡΑ

πῶς εἶπας, ὦ παῖ;

the real emphasis is on προσήκει: 'it is not *right* (for any one) to speak of Orestes as dead.'—For other instances of the non-emphatic σοι in an emphatic place, see v. 525, πατήρ γάρ, οὐδὲν ἄλλο, σοι πρόσχημ' αἰεί: *O. T.* 800, καὶ σοι, γύναι, τάλη-θές ἐξερῶ. Where this word stands first in a verse, it is in all cases accented: e.g. *Ant.* 236, *O. C.* 577,—where by sense it is enclitic. Cf. v. 383, *note*.

1214 οὕτως, κ.τ.λ.] Electra understands οὐ σοι προσήκει as if it had been οὐ σοι προσήκει—Orestes having used a tone of voice which left the true emphasis purposely ambiguous. 'Is it for others, rather than for me,' she asks, 'to use this language of lamentation? Will the dead reject the tribute of my grief?'

ἄτιμος.] Not ἀναξία, as the Schol. says. ἄτιμός εἶμι τοῦ τεθν. = ἀτιμάζομαι πρὸς τοῦ τεθν. Cf. κείνης διδασκτά, v. 344, *note*: *O. T.* 1437, μηδενὸς προσήγορος.—As to the doctrine that the spirits of the departed

were loth to receive homage of any kind from those who had been δυσ-μενεῖς to them in life, see v. 442 ff.

1215 τοῦτο δ' οὐχὶ σόν.] 'This is nought of thine'—this urn contains nothing in which you have an interest.

1216 βαστάζω.] Cf. v. 905, *note*.

1217 πλὴν λόγῳ γε.] From this phrase Electra infers merely that the urn is a sham, not that Orestes is not dead; and she therefore asks, where *is* the tomb?

1220 ὦ παῖ.] In her agitation, Electra drops the more formal mode of address, ὦ ξένη, which she had hitherto used. παῖς sometimes = *adolescens*: e.g. *Phil.* 1072, ὅδ' ἐστὶν ἡμῶν ναυκράτωρ ὁ παῖς. Her early responsibilities, and the grave self-reliance which circumstances had imposed upon her from childhood, had taught Electra to use this elderly tone even where it was not actually appropriate. Cf. v. 455, καὶ παῖδ' Ὀρέστην: vv. 135, 1430.

ΟΡΕΣΤΗΣ

ψεύδος οὐδὲν ὦν λέγω.

1220

ΗΛΕΚΤΡΑ

ἦ ζῆ γὰρ ἀνὴρ;

ΟΡΕΣΤΗΣ

εἵπερ ἔμψυχός γ' ἐγώ.

ΗΛΕΚΤΡΑ

ἦ γὰρ σὺ κείνος;

ΟΡΕΣΤΗΣ

τήνδε προσβλέψασά μου  
σφραγίδα πατρὸς ἔκμαθ' εἰ σαφῇ λέγω.

ΗΛΕΚΤΡΑ

ὦ φίλτατον φῶς.

ΟΡΕΣΤΗΣ

φίλτατον, ξυμμαρτυρῶ.

1223 σφραγίδα.] In the *Choe-phorae*, the identity of Orestes is established by three tokens:—1. The lock of hair of the same shade as Electra's (ὁμόπτερος, *Cho.* v. 166): 2. The footprints tallying with hers (στίβοι... τοῖς ἐμοῖσιν ἐμφερεῖς, v. 197): 3. The tunic which Electra had embroidered for her brother (ὑφασμα, v. 224). Euripides, in his *Electra* (vv. 513—546), subjects these contrivances to a singular critique. In a long dialogue Electra and the πρέσβυς discuss the value of such evidence. Electra points out, 1. That persons not related to each other may have hair of the same colour: 2. That a brother's foot is likely to be larger than his sister's: 3. That when Orestes left home, she was too young to work a tunic for him, and that at all events it could scarcely fit him now. Euripides himself invents, as the decisive τεκμήριον, a scar over the eyebrow (οὐλὴ παρ' ὀφρύν, v. 572), left on

Orestes by a fall in childhood, when he and Electra were chasing a fawn.

σαφῇ.] *certain*, things demonstrably true. Cf. Thuc. i. 22, ὅσοι δὲ βουλήσονται τῶν τε γενομένων τὸ σαφὲς σκοπεῖν, κ.τ.λ. Eur. *Or.* 1155, φίλος σαφής.

1224 ὦ φίλτατον φῶς.] So *Phil.* 530, ὦ φίλτατον μὲν ἡμᾶρ, ἡδιστος δ' ἀνὴρ. Contrast with this v. 201, ὦ πασῶν κείνα πλέον ἀμέρα ἐλθοῦς' ἐχθίστα δὴ μοι. This ἀναγνώρισις has the merit, which Aristotle commends, of being coincident with a reversal of the dramatic situation: *Arist. Poet.* 11. 30, καλλίστη δὲ ἀναγνώρισις ὅταν ἅμα περιπέττειται γίγνωνται. On the other hand, it is of 'the least artistic class,' as being effected by a special token (*ib.* 16. 15, ἡ ἀτεχνοτάτη, καὶ ἡ πλείστοι χρώνται δι' ἀπορίαν, ἢ διὰ τῶν σημείων). The most artistic kind of ἀναγνώρισις, according to Aristotle, is ἡ ἐξ αὐτῶν τῶν πραγμάτων... οἶον ἡ ἐν τῷ Σοφοκλέους Οἰδίποδι (*ib.*).

## ΗΛΕΚΤΡΑ

ὦ φθέγμ', ἀφίκου;

## ΟΡΕΣΤΗΣ

μηκέτ' ἄλλοθεν πύθῃ.

1225

## ΗΛΕΚΤΡΑ

ἔχω σε χερσίν;

## ΟΡΕΣΤΗΣ

ὥς τὰ λοίπ' ἔχοις αἰεί.

## ΗΛΕΚΤΡΑ

ὦ φίλταται γυναῖκες, ὦ πολίτιδες,  
ὀράτ' Ὀρέστην τόνδε, μηχαναῖσι μὲν  
θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον.

## ΧΟΡΟΣ

ὀρώμεν, ὦ παῖ, καὶ πὶ συμφοραῖσί μοι

1230

1225 ὦ φθέγμα.] *A present and living* Orestes—no more the exiled brother who spoke to me only in *φῆμαι* (v. 1115)—no more the dead Orestes who seemed to have come back to me, *σποδὸς καὶ σκιά ἀνωφελῆς* (v. 1159). Cf. *Ai.* 14, ὦ φθέγμ' Ἀθάνας. *O. C.* 863, ὦ φθέγμ' ἀναιδές, ἦ σὺ γὰρ ψαύσεις ἐμοῦ; *Phil.* 234, ὦ φίλτατον φώνημα· φεῦ τὸ καὶ λαβεῖν | πρόσφθεγμα τοιοῦδ' ἀνδρός.

μηκέτ' ἄλλοθεν.] Cf. *O. C.* 1265, καὶ μαρτυρῶ κάκιστος...ἤκειν' τὰμὰ μὴ ἔξ ἄλλων πύθῃ. Cf. *Pind. O. I.* 5, μηκέτ' ἄλλου σκόπει...θαλπνότερον ἄστρον: *ib.* 114, μηκέτι πάπταιε πόρσιον: *infra*, v. 1474, αὕτη πέλας σοῦ μηκέτ' ἄλλοσε σκόπει.

1226 ὥς.] Probably=*sicut* here. Cf. v. 125, *note*.

1228 μηχαναῖσι μὲν, κ.τ.λ.] 'In stratagem once dead, and now by that stratagem saved.' σεσωσμένον—landed clear of the dangers which beset his return to Mycenae—since the fiction of his death (*μηχανή*) had lulled Clyt. and Aeg. into fancied security. But, though σεσωσμένον is thus more than ζῶντα, the

poet also avails himself of the familiar antithesis between *θανεῖν* and *σώζεσθαι* ('to be kept alive'). The same pregnant use of *σωθῶ* is found in v. 59, ὅταν λόγῳ θανῶν | ἐργοῖσι σωθῶ (*i. e.* not merely 'save my life,' but 'establish my fortunes'). Cf. *Ai.* 690 (where he hints at his coming death), ἐγὼ γὰρ εἴμ' ἐκεῖσ' ὅποι πορευτέον...καὶ τάχ' ἂν μ' ἴσως | πύθοισθε, κελ νῦν δυστυχῶ, σεσωσμένον, 'you will hear that all is well with me' (*i. e.* that I have found an escape from my troubles—where the irony gains point from the usual contrast between *τεθνηκὼς* and *σεσωσμένος*).

1230 ἐπὶ συμφοραῖς] 'At thy (happy) fortunes.' Cf. *Ar. Eg.* 405, ἄσαιμι γὰρ τότ' ἂν μόνον | πίνε πῖν' ἐπὶ συμφοραῖς: where *Schol.* :—ἐκ τῶν Σιμωνίδου δὲ τοῦτο Τεθρίππων. τὸ δὲ συμφοραῖς ἐπ' ἐσθλοῖς: τῶν μέσων γὰρ ἡ συμφορά. Cf. *O. T.* 44, τοῖς ἐν ἐμπεύροις καὶ τὰς συμφορὰς | ζώσας ὀρῶ μάλιστα τῶν βουλευμάτων, *eventus consiliorum successu optime florentes video*: *Thuc. I.* 140, ἐνδέχεται γὰρ τὰς συμφορὰς τῶν

γεγηθὸς ἔρπει δ᾽ ἄκρῳ ὁμμάτων ἄπο.

στροφή.

ΗΛΕΚΤΡΑ

ἰὼ γοναί,

γοναί σωμάτων ἐμοὶ φιλτάτων

ἐμόλετ' ἀρτίως,

ἐφηύρετ', ἦλθετ', εἶδεθ' οὖς ἐχρήζετε.

1235

ΟΡΕΣΤΗΣ

πάρεσμεν' ἀλλὰ σίγ' ἔχουσα πρόσμμενε.

ΗΛΕΚΤΡΑ

τί δ' ἔστιν;

πραγμάτων οὐχ ἦσσαν ἀμαθῶς χωρῆσαι ἢ καὶ τὰς διανοίας τῶν ἀνθρώπων.

1232 — 1250. Metres of the strophe:—

Vv. 1235, 6, 8, 1243, 4. Iambic trimeters.

V. 1233. γοναί | σωμάτων || ἐμοὶ | φιλτάτων | dochmiac dimeter. This measure  $\text{u} \text{—} \text{u}$  is the dochmius proper, of which there are varieties: see *note* at v. 193 on v. 205; at v. 233 on v. 243; at v. 849 on v. 853.

V. 1234. ἐμόλετ' ἀρτ|ίως, paeon quartus, iambus; a dochmiac verse: cf. v. 855.

V. 1239. ἀλλ οὐ τάν | Ἀρτέμιν τάν αἰέν | ἀδμήτάν (cf. v. 512). This is a trimeter of ἰαμβοὶ ἰσχιορρωγικοί, *i. e.* admitting spondees in the even places. Brunck read, ἀλλ οὐ | μά τάν γ | ἀδμήτ|άν αἰ | ἐν Ἀρ|τέμιν, for the sake of stricter conformity to the trimeter at v. 1260. But ἀδμήτον or ἀδμήτιν would be required to make the conformity perfect, though Brunck defends ἀδμήτάν as a Doric license.

V. 1240. τοδὲ μὲν οὐ | πὸτ' αἶ||ῖωσῶ| τρέσατ', a dochmiac dimeter: cf. vv. 1233, 4.

V. 1241. περίσ|ον ἀχθ|ος ἐνδόν | γυναικῶν | ὃν αἶε, iambic dipodia

and three bacchei.

V. 1245. ὅτ' ὅτ' ὅτ' | τ' ὅτ' ὅτ', dochmiac: cf. vv. 1234, 1265.

Vv. 1246, 7. ἀνέφελον | ἐπέβαλ' ἔς || οὐ πὸτ' ἔ' κατ' ἀλυσίμῳ, dochmiac dimeter of four proceleusmatici (~~~~) and a paeon primus. The antistrophic verse (1266) has a paeon also in the first place.

Vv. 1248, 9. οὐδ' ἔ' πὸτ' | λησόμενον ἡμετέρῳ, paeonic trimeter.

V. 1250. οἶδ' ἔ' φῶ | κακῶν | dochmiac verse: cf. *note* at v. 233 on vv. 243, 4.

1233 γοναί σωμάτων.] 'O thou dear to me above all the children of men.' Eur. *Ion*, 1261, ὦ ταυρόμορφον θυγαῖρα...πατρός: *H. F.* 1036, Ἡρακλείδην δέμας: *ib.* 910, ὦ λευκά γῆρα σώματα: *Ar. Eq.* 421, ὦ δεξιότατον κρέας (comic).

1234 ἀρτίως.] 'You are freshly come.' A few moments since, I was the forlorn sister, heartsick with long waiting for her brother: but one bright instant has cancelled years of trial.

1235 ἐχρήζετε.] As Electra had said, v. 171, αἰεὶ μὲν γὰρ ποθεῖ, | ποθῶν δ' οὐκ αἰεὶ φανῆναι.

1236 σίγ' ἔχουσα.] So *Phil.* 258, γελῶσι σίγ' ἔχοντες: *Eur. Hec.* 532, σίγα πᾶς ἔστω λεώς.

## ΟΡΕΣΤΗΣ

σιγᾶν ἄμεινον, μή τις ἔνδοθεν κλυη.

## ΗΛΕΚΤΡΑ

ἀλλ' οὐ τὰν Ἄρτεμιν

τὰν αἰὲν ἀδμήταν

τόδε μὲν οὐ ποτ' ἀξιόσω τρέσαι

1240

περισσὸν ἄχθος ἔνδον

γυναικῶν ὃν αἰεί.

## ΟΡΕΣΤΗΣ

ὄρα γε μὲν δὴ καὶ γυναιξὶν ὥς Ἄρης

ἔϊεστιν· εὖ δ' ἔξοισθα πειραθεῖσά που.

## ΗΛΕΚΤΡΑ

ὅτοτοτοῖ τοτοῖ,

1245

ἀνέφελον ἐπέβαλες οὐ ποτε καταλύσιμον

οὐδέ ποτε λησόμενον ἀμέτερον

1238 Ἄρτεμιν.] Cf. v. 626, where Clytaemnestra says scoffingly ἀλλ' οὐ μὰ τὴν δέσποιναν Ἄρτεμιν, *i. e.* 'now by thy favourite goddess.' Cf. Aesch. *Suppl.* 136, ἐπιδέτω Διὸς κόρα... Ἄρτεμις· | παντὶ δὲ σθένει διωγμοῖς | ἀσφαλὴς ἀδμήτος ἀδμήτα | ῥύσιος γενέσθω: 'may the virgin goddess be protectress of the virgin.'

1241 περισσὸν ἄχθος.] 'Women, a useless burden of the ground, for ever moping in the house.' Cf. *Od.* XX. 378, οὐδέ τι ἔργον | ἔμπαιον οὐδὲ βίης, ἀλλ' αὐτῶς ἄχθος ἀρούρης: *Soph. frag.* 682, ὦ θνητὸν ἀνδρῶν καὶ ταλαίπωρον γένος, | ὡς οὐδὲν ἔσμεν πλὴν σκίαῖς εἰκότες, | βάρος περισσὸν γῆς ἀναστρωφώμενοι.

ἔνδον ὃν αἰεί.] Cf. *O. C.* 344, κατ' οἶκον οἰκουροῦσιν ὥστε παρθένου: *Eur. Or.* 926, (no one will go to the wars) εἰ τᾶνδον οἰκουρήμαθ' (the wives left at home) οἱ λελειμμένοι | φθείρουσιν.

1243 ὄρα.] Cf. v. 945, *note*.

γε μὲν δῆ.] Cf. *Trach.* 484, ἐπεὶ γε μὲν δὴ πάντ' ἐπίστασαι λόγον: and so γέ τοι δῆ, *O. T.* 1171, κείνου γέ τοι δῆ παῖς ἐκλήξετο.

Ἄρης.] The spirit of combat. Cf. Aesch. *Ag.* 76, ὃ τε γὰρ νεαρὸς

μυελὸς στέρνων | ἐντὸς ἀνέσσω | *ισθ.* πρεσβυς, Ἄρης δ' οὐκ ἐνὶ χώρᾳ, *i. e.* martial vigour. Aesch. *Suppl.* 729, γυνὴ μονωθεῖσ' οὐδέν· οὐκ ἔϊεστ' Ἄρης.

1244 που.] Cf. v. 55, *note*; v. 948.

1246 ἀνέφελον.] 'That cannot be hid.' Schol.:—καλυφθῆναι μὴ δυναμένον, ἀσκίαστον, ὡς εἰ ἔφη διάδηλον κακόν.—Brunck can scarcely be right in joining ἀνέφελον ἐπέβαλες, 'mentionem haud obscuram inicis.'

ἐπέβαλες... κακόν.] *Mali mentionem inicicisti.* Schol.:—ἐπεὶ περ ὑπέμνησεν αὐτὴν τῆς τοῦ πατρὸς ἀναιρέσεως. No exact parallel for this use of ἐπιβάλλω can be found: but βάλλω, ῥίπτω, etc., are often used of dropping hasty or chance words: *e. g.* *Eur. Alc.* 679, ἄγαν γ' ὑβρίζεις καὶ νεανίας λόγους | ῥίπτων ἐς ἡμᾶς οὐ βαλὼν οὕτως ἄπει: Herod. VII. 13, ἀεικέστερα ἀπορρίψαι ἔπεια: Aesch. *P. V.* 953, τοιάδ' ἐκρίπτων ἔπη.

1249 λησόμενον.] For the middle form with passive sense, see v. 971, *note*.



οἶον ἔφν κακόν.

1250

## ΟΡΕΣΤΗΣ

ἔξοιδα, παῖ, ταῦτ' ἄλλ' ὅταν παρουσία  
φράζῃ, τότ' ἔργων τῶνδε μεμνήσθαι χρεών.

ἀντιστροφή.

## ΗΛΕΚΤΡΑ

ὁ πᾶς ἐμοὶ

ο πᾶς ἂν πρέποι παρὼν ἐννέπειν

τάδε δίκᾳ χρόνος,

1255

μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα.

## ΟΡΕΣΤΗΣ

ξύμφημι καγώ. τοιγαροῦν σῶζου τόδε.

## ΗΛΕΚΤΡΑ

τί δρῶσα;

## ΟΡΕΣΤΗΣ

οὐ μὴ ᾽στι καιρὸς μὴ μακρὰν βούλου λέγειν.

## ΗΛΕΚΤΡΑ

τίς οὖν ἂν ἀξίαν

1260

γε σοῦ πεφηνότος

μεταβάλειτ' ἂν ᾧδε σιγὰν λόγων;

1251 παρουσία] = τὰ παρόντα: the actual occasion: Lat. *Cum res ipsa feret*.

1252 φράζῃ.] Cf. v. 39, ὅταν σε καιρὸς εἰσάγῃ. *All's Well that Ends Well*, Act I. Sc. 2, ...his honour, Clock to itself, knew the true minute when *Exception* bid him speak.

1253 ὁ πᾶς χρόνος.] 'All time,' not 'every time' (πᾶς τις χρόνος).

1254 παρὼν.] With πρέποι: 'would be opportune and meet'—referring to παρουσία (*opportunities*) in v. 1251.

1257 σῶζου.] See v. 993, *note*.

1259 μακρὰν.] The phrase μακρὰν λέγειν does not occur elsewhere, but always the more accurate expression μακρὰν τείνειν or ἐκτείνειν: e. g. Aesch. *Ag.* 899, μακρὰν γὰρ

ἐξέτεινας (see Paley *ad loc.*). Soph. *Ai.* 1040, μὴ τείνε μακρὰν. Blomf. *ad Aesch. Ag.* 879, says 'subaudi ῥῆσιν,' but this appears unnecessary, nor is anything proved by Plat. *Rep.* p. 605 D, μακρὰν ῥῆσιν ἀποτείνοντας. Cf. v. 1389. Two places in Aeschylus may be noted where this adverb is likely to be mistaken for an adjective, viz.:—*Theb.* 609, τείνουσι πομπὴν τὴν μακρὰν πόλιν μολεῖν: *P. V.* 833, τὴν μακρὰν ἀποικίαν.

1262 ᾧδε.] i. e. 'as you enjoin' (vv. 1236—9, 1259).

λόγων.] Genitivus pretii: cf. Aesch. *P. V.* 987, τῆς σῆς λατρίας τὴν ἐμὴν δυσπραξίαν...οὐκ ἂν ἀλλάξαιμ' ἐγώ. Madv. *Synt.* § 65. a.—(It is possible, though less natural, to join σιγὰν λόγων, 'silence from



ὁδὸν ἐπαξιώσας ἀδέ μοι φανῆναι,  
μή τι με, πολύπονον ὦδ' ἰδὼν

1275

## ΟΡΕΣΤΗΣ

τί μὴ ποιήσω;

## ΗΛΕΚΤΡΑ

μή μ' ἀποστερήσης

τῶν σῶν προσώπων ἄδονὰν μεθέσθαι.

## ΟΡΕΣΤΗΣ

ἦ κάρτα καὶ ἄλλοισι θυμοίμην ἰδὼν.

## ΗΛΕΚΤΡΑ

ξυναινεῖς;

ταῖαν, iambic dipodia and dochmiac (cf. v. 1233).

V. 1274. ὁδὸν ἐπ' ἀξιώσας || ὦδε | μοῖ φᾶν' ἦναι, a pair of trochaic tripodiae: cf. v. 475.

V. 1275. μῆ τ' ἔμ' | πῶλύπονον ὦδ' | ἰδὼν, iambic dimeter.

Vv. 1276, 7. τ' ἔμ' | ποίησ' ὦ || μῆ μ' ἀποστερήσῃς, iambic penthemimer, followed by trochaic tripodia.

V. 1278. The same.

V. 1279. Iambic trimeter.

V. 1280. ξυναινεῖς | τ' ἔμ' ὦν, bacchii.

Vv. 1281, 2. ὦ φίλῃ | ἐκλύον || ἄν ἐγ' ὦν οὐδ' ἄν | ἡλπίσ' | αὐδᾶν, two dactyls: trochaic dimeter.—Hermann inserts ἄρ' before ἄν, making ἐκλυον—αὐδαν an iambic trimeter catal.

V. 1283. Imperfect verse.

V. 1284. ἀναυδῶν οὐδέ σὺν | βῶα κλύον' | σα, iambic dimeter hypercatal.

V. 1285. ταλαῖν' ἄν ὦν δ' | ἐχῶ | σὲ προῦφᾶνῃς | δε, iambic trimeter catal.

V. 1286. φίλᾳ τ' ἄν ἐχ' ὦν προῦφ' ὦν, trochaic dimeter.

V. 1287. ἄς ἐγ' ὦν οὐδ' ἄν | ἐν κακ' | οἷς λαθ' οἶμαν, trochaic verse of five feet.

1274 ὁδόν... φανῆναι.] Cf. II. XI. 110, ἀγγελίην ἐλθόντι: XXIV. 235,

ἐξεῖλιν ἐλθόντι: Dem. Fals. Legat. p. 392, ἀπῆρομεν πρεσβείαν: O. C. 1166, προσθακῶν ἔδραν: v. 1163, πεμφθεῖς κελεύθους. Cf. Madv. Synt. § 26, 4.

1276 τ' ἔμ' μὴ ποιήσω;] Conj. deliberativus. Cf. Xen. Oeconom. 4. 4, ἄρα, ἔφη ὁ Σωκράτης, μὴ αἰσχυρθώμεν τὸν Περσῶν βασιλέα μιμήσασθαι; Madv. Synt. § 121.

1278 μεθέσθαι.] i.e. ὥστε μεθέσθαι αὐτῆς,—epexegetic infin.; cf. v. 543, note. μεθίμ' τι, I allow to go from me: μεθιμαί τινος, I take my hand off: Eur. Med. 736, ἀγουσιν οὐ μεθεῖ' ἄν ἐκ γαλῆς ἐμέ, i.e. ἀγουσιν ἐμέ οὐκ ἂν μεθεῖο (ἐμοῦ), where Porson proposed ἄδονάν for this passage,—(though the analogy of ἐμέ in the line on which he is commenting confirms ἄδονάν). He observes that when two verbs, governing different cases, refer equally to the same noun or pronoun, the latter is construed with one verb, and understood with the other: e.g. Antiphanes ap. Athen. VII. p. 339, ὃν ἦν ἰδῆ, τὰς χεῖρας οὐκ ἀφέξεται (αὐτοῦ): Plat. Sympos. p. 174 E, οἳ μὲν γὰρ εὐθὺς παῖδά τινα τῶν ἐνδοθεν ἀπαντήσαντα ἄγειν. Cf. v. 1279.

1279 ἰδὼν.] sc. πειρωμένους τοῦτο ποιεῖν. Triclinius:—ἡγουν, οὐ μόνον ἐγὼ τοῦτο οὐ ποιήσω, ἀλλὰ καὶ ἄλλω βουλευθέντι ποιεῖν ὀργισθήσομαι.

1280 ξυναινεῖς;] i.e. 'Do you ac-

## ΟΡΕΣΤΗΣ

τί μὴν οὐ;

1280

## ΗΛΕΚΤΡΑ

ὦ φίλαι,

ἔκλουν ἂν ἐγὼ οὐδ' ἂν ἤλπισ' αὐδάν.

\* \* \* \* \* ἔσχον ὀργάν

ἀναυδον οὐδὲ σὺν βοᾷ κλύουσα

τάλαινα. νῦν δ' ἔχω σε· προῖφάνης δὲ

1285

φιλτάταν ἔχων πρόσοψιν,

ἄς ἐγὼ οὐδ' ἂν ἐν κακοῖς λαθοίμαν.

## ΟΡΕΣΤΗΣ

τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,

καὶ μήτε μήτηρ ὡς κακὴ δίδασκέ με,

cede to my wish that we should part no more?' Not, I think, as Schneidewin interprets, 'Do you approve my plan of vengeance?' They have not come to *business* yet: that begins at v. 1288.

1283 ἔσχον ὀργάν.] Hermann proposed to supply the lacuna by reading γλώσσας δὲ πῶς ἂν εὐφρον' ἔσχον ὀργάν. I should rather have expected some allusion to the cruelty of Clytaemnestra (e.g. κακᾶς δ' ἐν ὕβρει ματρὸς ἔσχον ὀργάν) which would explain the words of Orestes at v. 1289.—For ἔσχον ὀργήν ἀναυδον i. e. ὥστε ἀναυδον εἶναι, cf. v. 18, *note*.

1287 ἐν κακοῖς.] Even if our undertaking should fail, and the future prove less bright than I now hope, it will still be cheered by the memory of to-day—ἐπεὶ σε νῦν ἀφράστως ἀ-ἐλπτως τ' ἐσεῖδον.

1288—1383. The second division of the ἐπεισόδιον τρίτον: cf. v. 1098, *note*. Orestes now recalls Electra to serious consultation.—*Or*. This is no time to dwell upon our wrongs: instruct me how I can best secure our revenge. And when Pylades and I enter the house, let Clytaemnestra discern no joy in thy face.—*El*. Brother, all things shall be ordered as thou wishest: all my joy is

from thee. As to our mother, fear not: she and I seldom meet smilingly, and now my tears of joy have had no time to dry. Thou knowest that Aegisthus is absent: command what thou wilt, and rely on my obedience.—(*Enter the PAEDAGOGUS.*) *Paedag*. Are you weary of your lives, that you prate thus at the very doors? It is well that I have stood sentinel, or your plans would have gone before you into the house. And now, Orestes, to work—all is safe: everything favours you.—*El*. Brother, who is this?—*Or*. Dost thou not remember in whose charge I was sent to Phocis?—*El*. (*to the Paedag.*) O thou who alone hast saved our house, was it thou who didst sentence me to despair,—thou, conscious of the happy truth? Welcome, father—a true father to us—in one day most hated and most loved!—*Paedag*. It is enough: we will speak hereafter of many things; now is the hour to act. Clytaemnestra is alone;—no man is in the house: but if ye tarry, a harder struggle awaits you.—*Or*. Pylades, we will enter, saluting the shrines of my father's gods.—*El*. Apollo the Destroyer, hear and aid!

1289 καὶ μήτε μήτηρ.] It is possible that this is an allusion to

μήθ' ὥς πατρώαν κτῆσιν Αἰγισθος δόμων  
 ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην.  
 χρόνου γὰρ ἄν σοι καιρὸν ἐξεύργοι λόγος.  
 ἂ δ' ἀρμόσει μοι τῷ παρόντι νῦν χρένω  
 σήμαιν', ὅπου φανέντες ἢ κεκρυμμένοι  
 γελῶντας ἐχθροὺς παύσομεν τῇ νῦν ὁδῷ.  
 οὕτω δ' ὅπως μήτηρ σε μὴ 'πιγνώσεται  
 φαιδρῷ προσώπῳ νῶν ἐπελθόντοιν δόμους·  
 ἀλλ' ὥς ἐπ' ἄτῃ τῇ μάτην λελεγμένη  
 στέναζ'. ὅταν γὰρ εὐτυχήσωμεν, τότε  
 χαίρειν παρέσται καὶ γελᾶν ἐλευθέρως.

1290

1295

1300

## ΗΛΕΚΤΡΑ

ἀλλ', ὦ κασίγνηθ', ὧδ' ὅπως καὶ σοὶ φίλου  
 καὶ τοῦμόν' ἔσται τῇδ'· ἐπεὶ τὰς ἡδονὰς  
 πρὸς σοῦ λαβούσα κούκ ἐμὰς ἐκτησάμην.

the treatment of the subject by some other dramatist, who made *Electra* pronounce at this point a vindictive and lengthy speech. Such a speech has, in fact, been put in her mouth by Euripides; but not at such a moment as to arrest the progress of the action (*Eur. El.* 907 ff.). Compare the well-known satire in the *Phoenissae* on the *Septem c. Thebas* (751): and see note on v. 1223. It is possible that in *Soph. Ant.* 223 a covert criticism of the same kind is intended.

1290 κτῆσιν.] Cf. v. 960. *Aesch. Eum.* 728, Ἀργεῖος ἀνὴρ αὖθις, ἐν τε χρήμασιν | οἰκεῖ πατρώοις.—The Aeschylean Orestes candidly admits that pecuniary embarrassment was among his motives for an action which he considered questionable: *Cho.* 292, θεοῦ τ' ἐφετμαί, καὶ πατρὸς, πένθος μέγα,—καὶ πρὸς, πιέζει χρημάτων ἀχηνία.

1291 ἀντλεῖ.] *Exhaurit.* Cf. *Eur. Hipp.* 626, ὄλβον δωμάτων ἐκπίνομεν. ἐκχεῖ...διασπείρει.] 'Now in prodigal expense, now in lavish waste.' ἐκχεῖ seems to denote profuse outlay

on particular objects,—διασπείρει μάτην, aimless waste.

1292 χρόνου καιρὸν.] 'The story might debar you from observing measure in its length.' For καιρός, see v. 31, *note*. In the expression χρόνου καιρός, *temporis modus*, each word has its distinct and precise meaning. Such poetically redundant phrases as λέκτρων εἶναι, πῆμα νόσον, κ.τ.λ., are not really parallel.

1295 γελῶντας.] Cf. v. 1153, γελῶσι δ' ἐχθροί.

ὁδῷ.] Cf. v. 68.

1296 οὕτω δ'.] sc. τὸ πρᾶγμα διατίθει (supplied from σήμαινε, v. 1294). See v. 72, *note*.

1297 νῶν.] Orestes and Pylades: see v. 1373.

1298 μάτην.] *Falso.* *Phil.* 345, λέγοντες εἴτ' ἀληθές εἴτ' ἄρ' οὖν μάτην: cf. v. 63: Herod. II. 118, μάταιον λόγον λέγουσι.

1301 ἀλλά.] Cf. v. 387, *note*. καὶ σοὶ...καὶ τοῦμόν.] Cf. *Ag. Nub.* 356, εἴπερ τιπὶ κάλλω, | οὐρανομήκη ῥήξατε κάμοι φωνήν: *O. T.* 165, εἴ ποτε καὶ προτέρας ἄτας...ἡνύσατ'...ἔλθετε καὶ νῦν. Cf. v. 309.



κούδ' ἂν σε λυπήσασα δεξαίμην βραχύ  
αὐτὴ μέγ' εἶρεῖν κέρδος· οὐ γὰρ ἂν καλῶς  
ὑπηρετοῖν τῷ παρόντι daίμονι.  
ἀλλ' οἶσθα μὲν τὰνθένδε, πῶς γὰρ οὔ; κλύων  
ὀθούνεκ' Αἰγισθος μὲν οὐ κατὰ στέγας,  
μήτηρ δ' ἐν οἴκοις· ἦν σὺ μὴ δείσης ποθ' ὥς

1305

1304 κούδ' ἂν σε...βραχύ.] *i. e.* καὶ οὐδὲ βραχύ σε λυπήσασα...δεξαίμην ἂν, κ.τ.λ. For οὐδὲ thus separated from the word to which it immediately belongs, cf. *Il.* 1. 354, νῦν δ' οὐδὲ με τυτθὸν ἔτισεν = οὐδὲ τυτθὸν ἔτισέ με.

δεξαίμην.] Dindorf (edit. 1836) says, 'Scribendum δεξαίμην cum Palat. —Laur. A., λεξαίμην.' It is evident that βουλοίμην (retained by Hermann and Brunnck, and by Dindorf in his later texts) is a gloss on the less usual δεξαίμην. Cf. *Thuc.* 1. 143, οὐδεὶς ἂν δέξαιτο φεύγειν; *Plat. Acol.* p. 41 A, ἡ αὖ Ὀρφεὶ συγγενέσθαι... ἐπὶ πόσῳ ἂν τις δέξαιτ' ἂν ὑμῶν; Wunder remarks that the phrase is prosaic. He fails to observe that Aeschylus too has used it: *Eum.* 219, οὐκ ἂν δεχοίμην ὥστ' ἔχειν τιμὰς σέθεν.

1305 οὐ γὰρ κ.τ.λ.] 'I would not, for any gain to myself,' says Electra, 'cause you a moment's annoyance: for that would ill promote our fortunes at this crisis.' One would rather have expected,—'for you are dearer to me than myself.' But Electra has now been recalled (v. 1288) from transport to action. Orestes is no longer merely the restored brother—he is the divinely accredited agent of that vengeance which has been the purpose of both their lives. Perfect obedience and loyalty are due to him. But they are due under a sanction even more solemn than that of natural affection: he claims them as the καθαρτὴς πρὸς θεῶν ὥρμημένος (v. 70). Cf. v. 1318.

1306 ὑπηρετοῖν.] The old reading, retained by Brunnck, was ὑπηρετ-

οίμην. The Scholiast says:—ὑπηρετῶ καὶ ὑπηρετοῦμαι ἐπὶ τοῦ αὐτοῦ· ὦν τὸ μὲν λέγεται κοινῶς, τὸ δὲ παρὰ τοῖς Ἀττικοῖς—a statement for which there is no evidence. Elmsley (*ad Heracl.* 1017) restored ὑπηρετοῖν, which has been adopted by all succeeding editors except Wunder. Dindorf quotes ὑπηρετουμένων (middle) from Galen (flor. circ. 170 A.D.): also διυπηρετεῖσθαι from Theophrastus Simocatta, a Byzantine writer of the 7th century. There is good authority for ὑπηρετεῖσθαι from the 3rd cent. A. D. onwards: see the lexicons.

1307 τὰνθένδε]=τὰ ἐκ δόμων: quae hic sunt. Cf. v. 137, τόνγ' ἐξ Ἀἴδα, and note. Others understand: 'the next move—what is to be done next.' It is true that τοῦνθένδε seems invariably to have meant 'the sequel:' see *O. T.* 1267: *Phil.* 895: *Eur. El.* 618, 639, etc. But τὰνθένδε means either, 1. 'the sequel,' like τοῦνθένδε: *e.g.* *Eur. Suppl.* 560 (θάψαι δὸς ἡμῖν)—ἡ δὴλα τὰνθένδ'—εἰμι καὶ θάψω βίᾳ: or, 2. things here: *e.g.* *Eur. Bacch.* 48, ἐς δ' ἄλλην χθόνα, | τὰνθένδε θέμενος εὔ, μεταστῆτω πῶδα.

1308 Αἰγισθος.] Cf. v. 313. According to the original plan (v. 41) the Paedagogus was to have collected information in the house on all such matters, and to have communicated it to Orestes and Pylades on their arrival. But the intended interview is anticipated by Electra's communication, as the Paedagogus had been in the house since his entry with Clytaemnestra (vv. 802, 929).

1309 δείσης...ὥς.] Verbs of fear-

γέλωτι τοῦμόν φαιδρὸν ὄψεται κάρα.

1310

μῖσός τε γὰρ παλαιὸν ἐντέτηκέ μοι,

κάπεί σ' ἐσείδον, οὐ ποτ' ἐκλήξω χαρᾶ

δακρυρροοῦσα. πῶς γὰρ ἂν λήξαιμ' ἐγὼ,

ἥτις μῖα σε τῇδ' ὁδῷ θανόντα τε

καὶ ζῶντ' ἐσείδον; εἰργασαί δέ μ' ἄσκοπα·

1315

ὥστ' εἰ πατήρ μοι ζῶν ἵκοιτο, μηκέτ' ἂν

τέρας νομίζειν αὐτὸ, πιστεύειν δ' ὄραν.

ὅτ' οὖν τοιαύτην ἡμῖν ἐξήκεις ὁδόν,

ἄρχ' αὐτὸς ὥς σοι θυμός. ὥς ἐγὼ μόνη

οὐκ ἂν δυοῖν ἤμαρτον· ἢ γὰρ ἂν καλῶς

1320

*ing* are sometimes followed by *ὥς* or *ὅπως*, like verbs of *thinking*: cf. v. 1426: Eur. *Heracl.* 248, μὴ τρέσης ὅπως σέ τις | σὺν παισὶ βωμοῦ τοῦδ' ἀποσπάσει βίᾳ: Xen. *Cyr.* VI. 2. 30, μὴ δέιστε ὥς οὐχ ἡδέως καθευδήσετε: and so φόβος, Dem. *Phil.* IV. p. 141, εἰ ἀνέλοιμεν...τὸν φόβον ὥς οὐ στήσεται τοῦτο. Madv. *Synl.* § 124. b. 2.

1310 *κάρα*] = πρόσωπον: O. C. 285, μηδὲ μου κάρα | τὸ δυσπρόσοπτον εἰσορᾶν ἀτιμάσης. On the other hand, ὄμμα sometimes = πρόσωπον: O. T. 999, τὰ τῶν τεκόντων ὄμμαθ' ἡδιστον βλέπειν.

1311 *ἐντέτηκε*.] Cf. v. 240, *note* on πρόσκειμαι. Plato *Menex.* p. 245 D, ὅθεν καθαρὸν τὸ μῖσος ἐντέτηκε τῇ πόλει τῆς ἀλλοτρίας φύσεως: Lucian *de morte Peregrini*, c. 22, τοσοῦτος ἔρως τῆς δόξης ἐντέτηκεν αὐτῷ. The classical usage of the word was generally in this *bad* sense. But see Julian p. 130 C (edit. Spanheim), ἐντέτηκέ μοι δεινὸς τοῦ θεοῦ πόθος.

1313 *ἐγὼ*.] Taken closely with ἥτις, ἐγὼ is forcible: cf. v. 566, ὥς ἐγὼ κλύω, *note*.

1315 *ἐσείδον*.] Electra may be said *θανόντα* εἰσεῖδεν 'Ορέστην, since she had held in her hands the urn supposed to contain his mortal remains: v. 1129, νῦν μὲν γὰρ οὐδὲν δντα βαστάζω χερσίν.

*ἄσκοπα*.] For a slightly different use of the word, cf. v. 864.

1318 *ὅτε*.] See v. 38, *note*: cf. 1305, *note*.

1319 *ὥς*.] 'Command me,' says Electra, 'to take any part, however perilous, in this enterprise: (no part which you can assign to me can be more arduous than that which I had already resolved to take, if you did not come;) *since* (ὥς, *quoniam*) if left solitary, I would have secured one of two things—to save myself nobly, or nobly perish.' Cf. v. 1019.

1320 *οὐκ ἂν δυοῖν, κ.τ.λ.*] Cf. Thuc. I. 33, μηδὲ δυοῖν φθάσαι ἀμάρτωσιν—ἢ κακῶσαι ἡμᾶς, ἢ σφᾶς αὐτοὺς βεβαιώσασθαι: Andoc. *de Myster.* p. 4, ἐν ᾧ δυοῖν τοῖν μεγίστοις κακοῖν οὐκ ἦν αὐτῷ ἀμαρτεῖν· ἢ γὰρ ἐμοῦ δόξαντος τὰ ὄντα μηνῦσαι κατ' ἐκείνου ὑπ' ἐμοῦ ἀποθανεῖν, ἢ αὐτῷ σωθέντι ἐμὲ ἀποκτείνει: Dem. *Fals. Legat.* p. 388, διοῖν χρησίμοις οὐ διαμαρτήσεσθαι τὴν πόλιν ἡγούμην...ἢ γὰρ...αὐτὸν...ἀ μὲν εἰλήφει τῆς πόλεως ἀποδώσειν...ἢ μὴ ποιούντος ταῦτα ἀπαγγελεῖν ἡμᾶς δεῦρο: where see Mr Shilleto's note:—'In an affirmative sentence we must say 'to fail in one of two things;' but in a negative, 'not to fail in both things' obviously implies 'to succeed in one or the other.'

ἔσσω' ἑμάντην, ἧ καλῶς ἀπωλόμην.

## ΧΟΡΟΣ

σιγᾶν ἐπήνεσ'· ὥς ἐπ' ἐξόδῳ κλύω  
τῶν ἔνδοθεν χωροῦντος.

## ΗΛΕΚΤΡΑ

εἴσιτ', ὦ ξένοι.

ἄλλως τε καὶ φέροντες οἷ' ἂν οὔτε τις  
δύμων ἀπώσαιοι' οὔτ' ἂν ἡσθείη λαβῶν.

1325

## ΠΑΙΔΑΓΩΓΟΣ

ὦ πλείστα μῶροι καὶ φρενῶν τητώμενοι,

1322—3 **σιγᾶν.....χωροῦντος.**] These words are usually given to Orestes. The Scholiast however remarks:—*τινὲς τὸν χορόν φασι λέγειν ταῦτα.* And it is usually the Chorus who call attention to the approach of a new comer: *e.g.* v. 324. Besides, the effect of the rebuke which the Paedagogus administers to Electra and Orestes would be injured by so recent an instance of caution on the part of the latter.

**ἐπήνεσα.]** Cf. v. 668, *note* on *ἐδεξάμην*: and v. 677.

**ὦς.]** With *ἐπ' ἐξόδῳ*: cf. *Trach.* 531, *θροεῖ | ταῖς αἰχμαλώτοις παισὶν ὥς ἐπ' ἐξόδῳ.*

1323 **τῶν ἔνδοθεν.]** Sc. *τινός*. Cf. v. 199, *note*: v. 759, *note*: *Ai.* 188, *εἰ δ' ὑποβαλλόμενοι | κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς, | ἧ τὰς ἀστούς Σισυφιδᾶν γενεᾶς* (sc. *τινός*).

**εἴσιτ', ὦ ξένοι.]** Electra now invites Orestes and Pylades to enter the house—couching the invitation in terms significant to them, but of merely conventional import to any one who may overhear her words in leaving the palace.

1325 **δύμων ἀπώσαιοι.]** Meaning ostensibly,—‘mournful relics such as no relative could refuse to receive, though the welcome be a sad one:’ but secondarily,—‘a nemesis which cannot be driven from the doors,

and which will prove a dire visitant.’ The sinister *είρωνεία* may be illustrated from Clytaemnestra’s welcome of Agamemnon (*Ag.* 881—887): from the speech of Ajax to Tecmessa (*Ai.* 684—692): and from the dialogue between Neoptolemus and Philoctetes (*Phil.* 776—784).

1326 **ὦ πλείστα μῶροι.]** The faithful old servant scolds Electra and Orestes as if they were still children,—still subject to their *παιδαγωγός*. Orestes, from long habit, takes the scolding as a matter of course; but Electra, who does not recognise their mentor, is surprised:—*τίς οὗτός ἐστ', ἀδελφε; πρὸς θεῶν φράσον.*—The *παρρησία* which Athenian custom permitted to slaves was a point of contrast between Athens and Rome. Euripides, indeed, says (*Phoen.* 692), *δούλου τόδ' εἶπας, μὴ λέγειν ἄ τις φρονεῖ.* But if Athenian slaves were expected to disguise their sentiments, they were not required to restrain their tongues. Cf. *Dem. Phil.* III. p. 111, *καὶ πολλοὺς ἂν τις οἰκέτας ἴδοι παρ' ὑμῖν μετὰ πλείονος ἐξουσίας ὅτι βούλονται λέγοντας ἢ πολίτας ἐν ἐνίαις τῶν ἄλλων πόλεων.* Plutarch (*de Garrul.* c. 18), after telling a story to illustrate the reticence of Roman slaves, says:—*οὕτως μὲν Ῥωμαϊκὸς οἰκέτης' ὁ δὲ Ἀττικὸς ἐρεῖ τῷ δεσπότη σκάπτων*

πότερα παρ' οὐδέν τοῦ βίου κήδεσθ' ἔτι,  
 ἢ νοῦς ἔνεστιν οὐτις ὑμῖν ἐγγενής,  
 ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς  
 τοῖσιν μεγίστοις ὄντες οὐ γινώσκετε;  
 ἀλλ' εἰ σταθμοῖσι τοῖσδε μὴ κύρουν ἐγὼ  
 πάλαι φυλάσσω, ἣν ἂν ὑμῖν ἐν δόμοις  
 τὰ δρώμεν' ὑμῶν πρόσθεν ἢ τὰ σώματα·  
 νῦν δ' εὐλάβειαν τῶνδε προὔθεμην ἐγώ.  
 καὶ νῦν ἀπαλλαχθέντε τῶν μακρῶν λόγων  
 καὶ τῆς ἀπλήστου τῆσδε σὺν χαρᾷ βοῆς  
 εἴσω παρέλθεθ', ὥς τὸ μὲν μέλλειν κακὸν  
 ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκμή.

1330

1335

## ΟΡΕΣΤΗΣ

πῶς οὖν ἔχει τάντεῦθεν εἰσιόντι μοι;

ἐφ' οἷς γεγόνασιν αἱ διαλύσεις—will go on digging while he tells his master the articles of the last treaty.

1327—8 **πότερα...ἦ.**] Have you *discarded* prudence:—or am I to conclude that you never had any?

1327 **παρ' οὐδέν.**] Since *κήδεσθαι βίου* = *τιμᾶν βίον*, *παρ' οὐδέν* is joined with it on the analogy of *παρ' οὐδέν ἄγειν*, *παρ' οὐδέν θέσθαι*, *ἡγεῖσθαι*, *ποιεῖσθαι*.

1329 **οὐ παρ' αὐτοῖς.**] 'Standing, not *on the brink* of dangers, but in the midst and worst of them.'—*παρὰ κακοῖς*—'close alongside of,—on the verge of,—about to enter upon...' The sense of *παρά* with the *accus.* in similar phrases is not precisely the same. With the *accus.* it means 'during,' and denotes that the crisis has actually set in: Dem. *Lect.* p. 469, οὐ τῷ μεγάλᾳ...δοῦναι, ...ἀλλὰ τῷ παρὰ τοιοῦτον καιρὸν ἐν ᾧ καὶ τῶν εὐ πεπονθότων ἔργον ἦν εὐρεῖν ἐθέλοντά τινα, ὧν εὐεργέτητο μνησθαι: *ib.* p. 471, πάντες μὲν γὰρ ἴσως ἀξιοὶ χάριν ἀνταπολαμβάνειν οἱ προὔπαρχοντες τῷ ποιεῖν εὖ, μάλιστα δὲ οἱ παρὰ τῶς χρεῖας: Dem. *Cor.* p. 229, ταῖς ἐκ τῶν νόμων τιμωρίαις παρ' αὐτὰ τὰ δίκηματα χρῆσθαι, *flagrante delicto*.

1331 **σταθμοῖσι.**] Local dative: cf. v. 174, *note*.

1333 **τὰ δρώμενα.**] 'Your plans'—all that you have in hand (cf. v. 85). 'Your plans,' he says, 'would have been overheard and reported in the house long before you made your appearance. You would have found the enemy forewarned and forearmed.'

1334 **νῦν δέ.**] 'But *as it is*—' This use of *νῦν* in contrasting the actual case with a supposed case, is very frequent in Soph.: e.g. *O. T.* 984, καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό μοι, | εἰ μὴ κύρει ζῶς ἡ τεκούσα· νῦν δ', ἐπεὶ | ζῇ, πᾶς ἀνάγκη, κεί καλῶς λέγεις, ὀκνεῖν: *ib.* 1511, εἰ μὲν εἰχέτην ἡδὲ φρένας, | πόλλ' ἂν παρήνουν· νῦν δὲ τοῦτ' εὐχεσθέ μοι: *O. C.* 271, εἰ φρονῶν | ἔπρασσον, οὐδ' ἂν ᾧδ' ἐγινόμεν κακός· | νῦν δ' οὐδὲν εἰδὼς ἰκόμεν ἔν' ἰκόμεν: *ib.* 1366, οὐκ ἂν ἦν, τὸ σὺν μέρος· | νῦν δ' αἶδε μ' ἐκσώζουσιν.

1335 **τῶν μακρῶν.**] For the article, cf. v. 166, *note*: v. 564.

1338 **ἀπηλλάχθαι.**] Cf. v. 1002, *note*. For the perf., cf. v. 64, *note*.

1339 **τάντεῦθεν.**] The sequel. Cf. *O. C.* 476, εἰεν τὸ δ' ἔνθεν ποί

## ΠΑΙΔΑΓΩΓΟΣ

καλῶς ὑπάρχει γάρ σε μὴ γνῶναί τινα.

1340

## ΟΡΕΣΤΗΣ

ἡγγειλας, ὡς ἔοικεν, ὡς τεθνηκότα.

## ΠΑΙΔΑΓΩΓΟΣ

εἰς τῶν ἐν "Αἰδου μάνθαν' ἐνθάδ' ὦν ἀνὴρ.

## ΟΡΕΣΤΗΣ

χαίρουσιν οὖν τουτοισιν; ἢ τίνες λογοι;

## ΠΑΙΔΑΓΩΓΟΣ

<sup>ωῖν</sup> τελουμένωνν εἴποιμ' ἄν' ὡς δὲ νῦν ἔχει,  
καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς.

1345

## ΗΛΕΚΤΡΑ

τίς οὗτός ἐστ', ἀδελφέ; πρὸς θεῶν φράσον.

## ΟΡΕΣΤΗΣ

<sup>Δι</sup>  
οὐχὶ ξυνίης;

τελευτήσῃ με χρή; Eur. *El.* 618, εἶεν' σὺ δὴ τοῦθένδε βούλευσον, γέρον.

1340 ὑπάρχει.] 'This advantage is secured—' ὑπάρχειν, thus used, denotes some pre-existing condition—some advantage (or disadvantage) with which one *starts*: cf. Eur. *Her.* 181, ἀναξ, ὑπάρχει μὲν τόδ' ἐν τῇ σῇ χθονί—εἰπεῖν ἀκοῦσαι τ' ἐν μέρει πάρεστί μοι: Plat. *Tim.* p. 30 C, τοῦτου ὑπάρχοντος, this being taken for granted: Aesch. *Ag.* 1634, πημονῆς | ἄλις γ' ὑπάρχει' μηδὲν αἰματώμεθα: there have been horrors enough *already*.

1342 ἀνήρ.] Cf. ᾧ χθονία βροτοῖσι φάμα, v. 1066, *note*.

1344 τελουμένωνν.] 'When the end comes': lit. 'when (our plans) are being executed.' Cf. Eur. *Andr.* 995, τοῖα γὰρ αὐτῷ μηχανῇ πεπλεγμένη | ...ἔστηκεν φόβου, | ...ἦν πάρος μὲν οὐκ ἐρῶ, | τελουμένωνν δὲ

Δελφίς εἴσεται πέτρα.—For the participle in the genit. absolute, without a subject, cf. *Il.* xv. 190, ἦτοι ἐγὼν ἔλαχον πολιτὴν ἅλα ναιέμεν αἰεὶ | παλλομένωνν (when lots were cast): Thuc. I. 116, Περικλῆς ᾗχετο... ἔσαγγελλέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν: Xen. *Cyr.* I. 4. 18, σημανθέντων δὲ τῷ Ἀστυάγει ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ, ἐξεβοήθει. Cf. the Latin *audito—cognito—edicto—petito*.

1345 καὶ τὰ μὴ καλῶς.] 'Even those things that are not well'—even the joy of Clytaemnestra, unnatural and wicked in itself, is favourable to your enterprise. By this hint alone the paedagogus answers the question, χαίρουσιν οὖν τουτοισιν;—while at the same time he reassures Orestes.—For καλῶς ἔχει used in two different senses cf. vv. 790, 1.

1347 ξυνίης.] Brunck, ξυνιῖς? but see v. 596, *note*.



## ΗΛΕΚΤΡΑ

οὐδέ γ' ἐς θυμὸν φέρω.

## ΟΡΕΣΤΗΣ

οὐκ οἶσθ' ὅτω μ' ἔδωκας ἐς χέρας ποτέ;

<sup>μνησθῆναι</sup>  
 ποίω; τί φωνεῖς; <sup>μὴ δοῦναι</sup>

## ΟΡΕΣΤΗΣ

οὐ τὸ Φωκέων πέδον

ὑπεξεπέμφθην σῇ προμηθίᾳ χεροῖν.

1350

## ΗΛΕΚΤΡΑ

ἦ κείνος οὗτος ὅν ποτ' ἐκ πολλῶν ἐγὼ  
 μόνον προσηῦρον πιστὸν ἐν πατρὸς φόνῳ;

οὐδέ γ', κ.τ.λ.] 'No, I cannot form an idea.'—Literally, 'I cannot even bring (a conjecture) into my mind.' Not only, οὐ ξυνίημι, it does not *strike* me,—but I have not even a glimmering consciousness of having seen the face before. With *εἰς θυμὸν φέρειν*, cf. the English, 'it is borne in upon me.' The phrase *εἰς θυμὸν βάλλειν* (*O. T.* 975), *to lay up in one's mind*, resembles *εἰς θυμὸν φέρειν* only in form.

1349 ποίω;] *τινι*; would have implied merely that Electra did not remember the *individual*. ποίω; implies that, for the moment, she does not even comprehend what *occasion* is referred to. And accordingly, Orestes proceeds to speak of it more explicitly:—οὐ τὸ Φωκέων πέδον, κ.τ.λ. Electra's thoughts are still so bewildered by the shock of sudden joy, that she has no consciousness for anything but the present. She is puzzled and confused by a sudden allusion to an incident in the past; although that incident is one of which she had been accustomed to speak repeatedly (*e. g.* vv. 297, 601, 1133—5, etc.).

τὸ Φωκέων.] As a rule, the *attributive* genitive has the article, when

the substantive of which it is the attributive has the article: *e. g.* τὸ τῆς ἀρετῆς κάλλος (but ἀρετῆς κάλλος). When, however, the attributive genitive is a proper name, the article may be omitted: *e. g.* Herod. II. 106, Ὁ Αἰγύπτου βασιλεὺς. And θεοί, βροτοί, etc. are privileged in the same way: *e. g.* *Al.* 118, ἡ θεῶν ἰσχὺς, *ib.* v. 664, ἡ βροτῶν παροιμία. And on the other hand, in poetry the article is sometimes found with the attributive genitive only: *e. g.* *O. T.* 1529, πρὶν ἂν | τέρμα τοῦ βίου περάσῃ.

πέδον.] The accus., without *εἰς* or *πρός*, after verbs of *motion* *to*, is poetical: *O. C.* 643, δόμους στείχειν ἐρούς: Eur. *Med.* 5, πύργους γῆς ἔπλευσ' Ἰωλκίας: *ib.* 668, ὀμφαλὸν... ἐστάλης: *Alc.* 457, δυνάμην δέ σε πέμψαι φάος: v. 893, ἦλθον...τάφον. Cf. *Madv. Synt.* § 28. a. 2.

1350 ὑπεξεπέμφθην.] Cf. v. 297, *note*.

1352 προσηῦρον.] 'I found a true ally.' lit., 'I found a loyal acquisition'—πρός in προσηῦρον representing the notion of *gain*. Cf. Polyb. I. 59, χορηγία μὲν γὰρ οὐχ ὑπῆρχε πρὸς τὴν πρόθεσιν ἐν τοῖς κοινοῖς· οὐ μὴν ἀλλὰ διὰ τὴν τῶν προ-

## ΟΡΕΣΤΗΣ

ὄδ' ἐστί' μή μ' ἔλεγε πλείοσιν λόγοις.

## ΗΛΕΚΤΡΑ

ὦ φίλτατον φῶς, ὦ μόνος σωτὴρ δόμων  
 Ἀγαμέμνονος, πῶς ἦλθες; ἦ σὺ κείνος εἶ, 1355  
 ὃς τόνδε καὶ μ' ἔσωσας ἐκ πολλῶν πόνων;  
 ὦ φίλταται μὲν χεῖρες, ἥδιστον δ' ἔχων  
 ποδῶν ὑπὲρ ῥέτημα, πῶς οὕτω πάλαι  
 ξυνών μ' ἔλθες οὐδ' ἔφαινες, ἀλλὰ με  
 λόγοις ἀπώλλυς, ἔργ' ἔχων ἥδιστ' ἐμοί; 1360  
 χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσορᾷν δοκῶ.

εστῶτων ἀνδρῶν εἰς τὰ κοινὰ φιλοτιμίαν καὶ γενναιότητα προσευρέθη ἢ πρὸς τὴν συντέλειαν (χορηγία), 'the funds for the completion of the enterprise were made up.' The word is rare in good Greek, προσεπεξευρίσκω or προσεξευρίσκω being preferred.

1353 μή μ' ἔλεγε.] This is not, of course, an expression of impatience, but merely a way of saying, 'rest satisfied that such is the fact.' Cf. v. 1225, ΕΛ. ὦ θῆγμ', ἀφίκου; ΟΡ. μηκέτ' ἄλλοθεν πύθῃ; and *note*.

1354 ὦ φίλτατον φῶς.] Cf. v. 1224, *note*.

1356 καὶ μ'.] The paedagogus saved Orestes from murder, and Electra from the calamity of losing her brother.

1357 ἔχων.] ἐμοί has been conjectured. But the hands were so commonly apostrophised in Greek poetry, that ὦ φίλταται χεῖρες would sound as familiar to Greek ears as ὦ φίλτατον κάρα, and so the transition to addressing the person *directly* would not appear harsh. Cf. *Phil.* 1004, ὦ χεῖρες, οἷα πάσχει; *Trach.* 1090, ὦ φίλοι βραχίονες, κ.τ.λ.

1358 ποδῶν ὑπὲρ ῥέτημα.] 'O thou whose feet did most pleasant service.' Cf. Aesch. *Theb.* 366, σπονδῇ διώκων πομπίμους χροάς ποδῶν; Eur. *I. A.* 139, ἀλλ' ἐθ' ἐρέσσων πό-

δα: Aesch. *Ag.* 918, πρόδουλον ἔμβασι ποδός (a shoe).

πάλαι.] Cf. v. 676, *note*.

1359 ἔλθες] = ἐλάνθανες. Cf. v. 222, οὐ λάθει (Dor. for λήθει) μ' ὀργά: O. *T.* 1323, λήθεις; *Phil.* 207, λάθει; *Ant.* 532, λήθουσα. Aesch. (*Ag.* 39) has the Homeric λήθουμαι = λανθάνουαι.

οὐδ' ἔφαινες.] sc. τὴν ἀλήθειαν τῶν πραχθέντων. It is not true that φαῖνω is ever used for φαίνομαι. There are three places where it has been usual so to take it: (1) Aesch. *Ag.* 101, τοτὲ δ' ἐκ θυσιῶν ἀγανά φαίνουσ' | ἐλπίς ἀμύνει φροντίδ' ἀπληστον, — where φαίνουσα = 'giving light,' — a metaphor suggested by v. 92, οὐρανομήκης | λαμπὰς ἀνίσχει, κ.τ.λ. (2) Eur. *El.* 1233, ἀλλ' οἶδε δόμων ὑπὲρ ἀκροτάτων | φαίνουσι τινὲς δαίμονες — shed a radiance (said of the bright appearing of the Dioscuri). (3) Theocr. II. 11, ἀλλὰ, Σελάνα, | φαῖνε καλόν, give a fair light. Cf. v. 826, *note* on κρύπτουσι.

1360 ἔργ' ἔχων.] As we say, 'possessed of facts,' i. e. knowing them. Cf. *Ant.* 9, ἔχεις τι κείσηκουσας;

1361 πατέρα.] The rhythm is peculiar: but the emphasis and pause on πάτερ help it out. A tribrach in the 3rd place is rare, and when it is used, the verse should

χαῖρ' ἴσθι δ' ὥς μάλιστά σ' ἀνθρώπων ἐγὼ  
ἤχθηρα καφίλησ' ἐν ἡμέρᾳ μιᾷ.

## ΠΑΙΔΑΓΩΓΟΣ

ἀρκεῖν δοκεῖ μοι· τοὺς γὰρ ἐν μέσῳ λόγους  
πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι,  
αἱ ταυτὰ σοι δείξουσιν, Ἥλέκτρα, σαφῇ.  
σφῶν δ' ἐννέπω γε τοῖν παρεστάτοιιν ὅτι  
νῦν καιρὸς ἔρδειν· νῦν Κλυταιμνήστρα μόνη·  
νῦν οὔτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέξετον,  
φροντίζεθ' ὥς τούτοις τε καὶ σοφωτέροις  
ἄλλοισι τούτων πλείοσιν μαχούμενοι.

1365

1370

## ΟΡΕΣΤΗΣ

οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων,

have *both* caesuras; *e. g.* Eur. *Tro.* 497, πέπλων λακίσμ|ᾱτ ἀδὸκ|ῖμ ὀλβ|  
ῖοις ἔχειν.

1363 ἤχθηρα.] Electra might well have hated him,—not because he had the misfortune of being κακάγγελος, but because (when acting his part to Clytaemnestra) he had spoken of his tidings as *harpy* news (v. 666, σοὶ φέρων ἥκω λόγους| ἡδεῖς); and had shewn vexation when Clytaemnestra did not at once rejoice (v. 772, μάτην ἄρ' ἡμεῖς, ὡς εἰκοεν, ἦκομεν).

1364 τοὺς ἐν μέσῳ λόγους.] 'The history of the past;' literally, 'the intermediate topics,' *i. e.* topics referring to the interval since we last met. Cf. *O. C.* 583, τὰ λοιπὰ αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ | ἥ λήσιν ἴσχεις ἢ οὐδενὸς ποιεῖ: 'you crave the *last* needs of mortality (*i. e.* burial rites)—for its *present* needs you have no memory, or else no care:' where τὰ ἐν μέσῳ = the things of the interval between this present time and your death.

1365 ἴσαι.] *Totidem.* Cf. *Ant.* 142, ἐπτα λοχαγοὶ γὰρ ἐφ' ἐπτα πύλαις | ταχθέντες ἴσαι πρὸς ἴσους...: Eur. *I. A.* 262, Δοκρῶν δὲ τοῖσδ' ἴσας ἄγων | ναῦς ἦλθ' Οἰλέως τόκος: but

more usually with ἀριθμὸν or ἀριθμῷ added, *e. g.* Eur. *Suppl.* 661, ἴσους ἀριθμόν.

1367 σφῶν] = νῶν in v. 1297, Orestes and Pylades.

ἐννέπω γε.] Hermann, followed by Wunder and Schneidewin, reads ἐννέπω γῶ, 'quia γε neque si ad ἐννέπω neque si ad σφῶν referatur tolerabilem sensum praebeet.' But ἐννέπω γε = 'I warn you at least,' *i. e.* whether you choose to take my advice or not. Cf. *Phil.* 1293 (Neoptolemus has restored the bow to Philoctetes, and Odysseus is entering his protest in the name of the Greeks at Troy), ἐγὼ δ' ἀπανδῶ γ', ὡς θεοὶ ξυνίστορες, 'and I (as I can do nothing else) protest against it.'

1370 τούτοις.] Referring to ἀνδρῶν in v. 1369, the οἰκέται of the establishment, who, according to the paedagogus, are now busied out of doors.—ἄλλοι τούτων σοφώτεροι (μάχεσθαι)—the body-guard (δορυφόροι) of Aegisthus, who, as an unpopular usurper, would not venture far from home without such an escort.

1371 ἄλλοισι.] With πλείοσιν, 'more than these besides.' Cf. v. 708, *note.*

1372 λόγων.] Descriptive geni-

Πυλάδῃ, τόδ' εἴη τοῖργον, ἀλλ' ὅσον τάχος  
χωρεῖν ἔσω, πατρῶα προσκύσανθ' ἔδῃ  
θεῶν, ὅσοιπερ πρόπυλα ναίουσιν τάδε.

1375

## ΗΛΕΚΤΡΑ

ἄναξ Ἀπολλων, ἴλεως αὐτοῖν κλύε,  
ἐμοῦ τε πρὸς τούτοισιν, ἢ σε πολλὰ δὴ  
ἀφ' ὧν ἔχοιμι λιπαρεῖ προὔστην χερί.  
νῦν δ', ὦ Δίκει Ἀπολλων, ἐξ οἷων ἔχω  
αἰτῶ, προπίτνω, λίσσομαι, γεινοῦ πρόφρων  
ἡμῖν ἄρωγός τῶνδε τῶν βουλευμάτων,

1380

tive. Cf. v. 1491: Plat. *Apol.* p. 28A, ὡς μὲν ἐγὼ οἶκ' ἀδικῶ κατὰ τὴν Με-  
λήτου γραφὴν, οὐ πολλῆς μοι δοκεῖ  
εἶναι ἀπολογίας: Dem. *Chers.* p. 101,  
εἰ δέ τῳ δοκεῖ ταῦτα καὶ δαπάνης με-  
γάλης καὶ πόνων πολλῶν καὶ πραγμα-  
τείας εἶναι: Eur. *Andr.* 551, οὐ γάρ,  
ὡς ἔοικέ μοι, | σχολῆς τόδ' ἔργον. Cf.  
Madv. *Synt.* § 54. b.

1374 χωρεῖν.] Depending on ἐρ-  
γον ἐστὶ (*opus est*), supplied from  
τοῖργον. Cf. Ar. *Lys.* 424, οὐδὲν  
ἐργον ἐστάναι. Cf. v. 467.

πατρῶα.] Cf. v. 411, ὦ θεοὶ πα-  
τρώοι, συγγένεσθέ γ' ἀλλὰ νῦν.

ἔδῃ.] *Statues.* Timaeus *Glossar.* p.  
93, ἔδος· τὸ ἄγαλμα, καὶ ὁ τόπος ἐν  
ᾧ ἵδρυται. It is clear that the pro-  
per meaning of ἔδος was, *an image*  
*of a god placed in a small shrine.*  
Thus Dionys. Halicarn. (I. 47) uses  
ἔδη to translate the Roman *penates*:  
τοὺς δὲ ἄλλους παῖδας Αἰνείας παρα-  
λαβὼν καὶ τὸν πατέρα καὶ τὰ ἔδη  
(compare *Ilium in Italiam portans*  
*victosque penates*). In O. T. 884,  
Δίκας ἀφόβητος οὐδὲ | δαιμόνων ἔδῃ  
ἔβων, there is possibly an allusion  
to the mutilation of the *Hermæ*.

1375 πρόπυλα.] The Homeric  
πρόθυρον, *vestibulum*, in which images  
of the gods were placed, e. g. that  
of Cybele, Pind. *P.* III. 78, Ματρὶ,  
τὰν κοῦραι παρ' ἐμὸν πρόθυρον σὺν  
Παυλ' μέλπονται θάμα: that of Ag-  
uius, Ar. *Vesp.* 875, ὦ δέσποτ' ἄναξ,  
γείτον' Ἀγνιεύ τοῦμοῦ προθύρου προ-

πύλαιε: that of Hermes, Paus. I. 22.  
6, and Artemis, *id.* I. 38. 6: and  
that of Apollo προστατήριος, v. 637.  
To this custom refers Aesch. *Ag.*  
502, σεμνοὶ τε θάκοι δαίμονές τ' ἀντη-  
λίοι.

1378 ἀφ' ὧν ἔχοιμι.] Cf. *Trach.*  
505, ἔκλαιε δ' ὀργάνων ὄτου | ψαύ-  
σειεν, οἷς ἐχρήτο δειλαῖα πάρος: O. T.  
314, ἀνδρα δ' ὠφέλειν δ' ἀφ' ὧν | ἔχοι  
τε καὶ δύναιτο, κάλλιστος πόνος: Thuc.  
VII. 29, πάντας ἐξῆς, ὅτῳ ἐντύχοιεν,  
καὶ παῖδας καὶ γυναῖκας κτείνοντες:  
Herod. III. 1, ἰητρὸν ὀφθαλμῶν δε-  
εῖν ἀριστος. Cf. v. 450, where E-  
lectra sends her ζῶμα and a lock of  
hair as offerings to the grave,—  
σμικρὰ μὲν τὰδ', ἀλλ' ὅμως | ἄχω.

λιπαρεῖ.] 'Instant in prayer.'  
Schol. λιπαρεῖ χερί· ἤγουν ἐπιμόνῳ  
(persevering) δόσει χειρῶν. Suidas,  
in rendering it ἀφθόνῳ, πλουσίᾳ, was  
probably influenced by λιπαρός, *lau-  
tus*: see v. 451, note on ἀλιπαρῇ.

προὔστην.] With accus., since  
προὔστην = ἱκνούμην: cf. v. 911, note  
on πρὸς θεοὺς: and v. 980, note on  
προὔστητην.

1379 Δύκειε.] Cf. v. 7, note: v.  
655.

ἐξ οἷων ἔχω.] 'With such vows  
as I can make.'—Brunck: *cum ver-  
bis, quae sola habeo.* But ἐξ οἷων  
ἔχω seems rather to mean that she  
mentally promises to Apollo such  
offerings as she can make.

καὶ δεῖξον ἀνθρώποισι τὰπιτίμια  
τῆς δυσσεβείας οἷα δωροῦνται θεοί.

στροφή.

ΧΟΡΟΣ

ἴδεθ' ὅπη προνέμεται

τὸ δυσέριστον αἶμα φυσῶν Ἄρης.

1385

βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι

μετάδρομοι κακῶν πανουργημάτων ἄφυκτοι κύνες,

ὥστ' οὐ μακρὰν ἔτ' ἀμμενεῖ

τοῦμὸν φρενῶν ὄνειρον αἰωρούμενον.

1390

1383 τὰπιτίμια.] Cf. v. 915, *note*  
on τὰπιτύμβια.

1384—1397. This is the *στάσι-*  
*μον τρίτον*. Cf. v. 473, *note*.

*Char.*—The Erinyes, the patient  
sleuth-hounds on the track of guilt,  
have all but come up with their prey.  
Already the avenger has passed un-  
der the roof that shelters the mur-  
derer; and Hermes son of Maia  
leads him, shrouding the deed in  
darkness to the end.

1384—1390. Metres of the stro-  
phe:—

V. 1384. ἰδέθ ὅπη | προῶνέμεται,  
paemonic verse.

V. 1385. τὸ δυσέριτον | ὄν αἶμα || ἄ φυσ |  
ῶν ἄρης | dochmiac dimeter: cf.  
v. 1232, *notes* on vv. 1233, 4.

V. 1387. μετ' ἄδρομοι | κακῶν || πᾶ-  
νουργ' | ἡμᾶτων, same.

V. 1388. ἀφυκτοὶ | κύνες | dochmiac  
monometer.

Vv. 1386—1390. Iambic trime-  
ters.

V. 1389. Iambic dimeter.

1384 προνέμεται.] The word is  
well chosen to express a gradual  
and regular advance towards an ap-  
pointed end. προνέμεσθαι is lit.  
'to graze onwards'—i. e. to move  
forward as cattle do in grazing. The  
middle is not found elsewhere. Cf.  
Aesch. *Ag.* 469, πιθανὸς ἄγαν ὁ θή-  
λυς ὄρος ἐπινέμεται | ταχύπορος:  
'through excessive credulity, the

limit of a woman's belief rapidly  
oversteps the border (between fact  
and fiction):'—where, however, Mr  
Paley and Dr Donaldson (*Act. Crat.*  
§ 174), take ἐπινέμεται as passive.  
The metaphor is from a trespass on  
pasture land: cf. Arist. *Pol.* v. 4, 5,  
τῶν εὐπόρων τὰ κτήνη ἀποσφάξας  
λαβὼν παρὰ τὸν ποταμὸν ἐπινέμον-  
τας.

1385 δυσέριστον] = δῶσμάχον: *not*  
'the blood of unholy strife,' since  
that is precisely what the Chorus  
did not think it: nor could the ver-  
bal δυσέριστον = δῶσερις.

αἶμα φυσῶν.] Cf. Eur. *I. T.* 288,  
ἡ δ' (the Fury) ἐκ χιτῶνων πῦρ πνέ-  
ουσα καὶ φόνον | πτεροῖς ἐρέσει.

1386 δωμάτων ὑπόστεγοι.] The  
genitive depends on στέγη in ὑπό-  
στεγος. Cf. Madv. *Synt.* § 63. *d.*

1387 κύνες.] Aesch. *Cho.* 1043,  
σαφῶς γὰρ αἶδε μητρὸς ἐγκοτοι κύ-  
νες: *Eum.* 237, τετραυματισμένον γὰρ  
ὡς κύων νέβρον | πρὸς αἶμα καὶ στα-  
λαγμὸν ἐκμαστέομεν. Cf. v. 491.

1389 μακρὰν.] Cf. v. 129, *note*.

1390 τοῦμὸν...ὄνειρον.] The san-  
guine presentiment expressed at vv.  
473 ff.: εἰ μὴ ἔγωγ' παράφρων μάντις  
ἔφυν, ...εἰσιν ἂ πρόμαντις Δίκαι, κ. τ. λ.:  
cf. v. 495.

φρενῶν.] The attributive geni-  
tive goes closely with ὄνειρον, form-  
ing one compound notion: cf. *Od.*  
xiv. 197, ἐμὰ κήδεα θυμοῦ: Aesch.



## ἀντιστροφή.

παράγεται γὰρ ἐνέρων

δολιόπους ἀρωγὸς εἴσω στέγας,

ἀρχαιοπλοῦτα πατρὸς εἰς ἐδώλια,

νεακόνητον αἶμα χειροῖν ἔχων· ὁ Μαίης δὲ παῖς 1395

*Eum.* 325, μητρῶν ἄγνισμα φόνου : *Soph. Ant.* 793, νεῖκος ἀνδρῶν ξύναιμον : *Phil.* 993, Κηναία κρηπίς βωμῶν. Cf. v. 682.

αἰωρούμενον.] *Suspensum.* *Thuc.* VII. 77, ἐν τῷ αὐτῷ κινδύνῳ τοῖς φανολτάτοις αἰωρούμαι : cf. II. 8, ἢ τε ἄλλη Ἑλλάς μετέωρος ἦν ξυνιοσάντων πρώτων πόλεων.

1392 ἐνέρων ἀρωγός.] *i. e.* ὁ τοῦ θανόντος σύμμαχος. Cf. v. 986, συμπονεῖ πατρί.

δολιόπους.] As the oracle had enjoined : cf. v. 37.

1393 ἀρχαιοπλοῦτα.] The epithet reminds us that Orestes has not only to avenge blood, but to eject the usurper.

1394 νεακόνητον.] 'Bearing in his hands keen death.' Comp. Tennyson's *Dream of Fair Women: The bright death quiver'd at the victim's throat.* νεακόνητον, Doric for νεγκόνητον, 'newly whetted' (ἀκονάω, to whet). Cf. *Al.* 820, σιδηροβρῶτι θηγάτῃ νεκονής. Two possible objections to the word require notice : 1. As regards metre (although the rejectors of νεακόνητον have not, as far as I know, raised this difficulty). In the strophe, v. 1385, the 2nd syllable of μεταδρομοὶ might be long, but to all appearance is actually short, μετᾱδρομοῖ | κᾱκῶν || πᾱνούργ | ἡμᾱτῶν | forming a dochmiac dimeter (see *note* at v. 1232 on v. 1240). Now the 2nd syllable of νεακόνητον can only be long. We have therefore to suppose an iambic tripod, νεᾱκ|ονῆτ|ον αἶμ|, substituted for the first dochmiac metre. It does not seem improbable, however, that, where a syllable in the strophe, though actually short, was potentially long (or *vice versa*), the antistrophe had the benefit of the

doubt. Compare, for instance, vv. 1246 and 1266. In v. 1246 ἀνέφελον might, by epic prosody, be ἀνέφελον : and on the strength of this possibility we have in v. 1266 τᾱς παρὸς ἔτ|. 2. It may be objected that νεακόνητον αἶμα is an impossible expression. But it should be remembered, in the first place, that Greek lyric poetry tolerated extreme boldness and even confusion of metaphor. Take for instance Pindar's δόξαν ἔχω ἐπὶ γλώσσει ἀκόντας λεγυρᾶς (*O.* I. 82) ; or *P.* I. 86, νῶμα δικαίω πηδαλίῳ στρατόν· ἀψευδέϊ δὲ πρὸς ἀκμονὶ χάλκευε γλώσσαν. In the next place, the tragic sense of αἶμα was complex : *e. g.* *Aesch. Cho.* 918, ἐπεὶ δὲ πολλῶν αἱμάτων ἐπήκρισε | τλήμων Ὀρέστης, *i. e.* many deeds of blood : *Eur. Phoen.* 1568, τρισσὰ φέρουσα τᾱδ' αἵματα σύγγονα, *i. e.* corpses : *Soph. frag.* 153, ἀνδρὸς αἶμα συγγενοῦς | κτείνας, where αἶμα is a sort of cognate accus. to κτείνας. The strict meaning of νεακόνητον αἶμα is, 'a deed of blood for which the courage has been freshly whetted ;' cf. τεθηγμένος. The remark of the old grammarians that Sophocles used αἶμα for a sword was absurd enough to have discredited νεακόνητον. Dind. and Herm. read νεοκόνητον, 'lately slain,' and comp. *Eur. El.* 1172, νεοφόνοις ἐν αἵμασιν. Το νεοκόνητον there are two objections : 1. The form. Verbal adjectives in -τος are formed from the tense root of the aor. 1. pass. by adding -τος and dropping the augment : *e. g.* ἐτιμήθην, τιμη-τός, ἡρέθην, αἰρε-τός. If καίνω had an aor. 1. pass. it would be ἐκάνθην, and the adj. would be νεόκαντος : cf. νεόρρατος (ράινω). 2. The sense. How can Orestes be said to

Ἑρμῆς σφ' ἄγει δόλον σκότω  
κρύψας πρὸς αὐτὸ τέρμα, κούκέτ' ἀμμενει.

στροφή.

ΗΛΕΚΤΡΑ

ὦ φίλταται γυναῖκες, ἄνδρες αὐτίκα

1398.

have 'newly-shed blood' on his hands, while he is still advancing to the deed (*παράγεται*)? The case is not mended by reading (*ὥστε*) *ἔχειν* : since, clearly, the verse ought to describe some *actual* circumstance of the avenger's advent. In this short ode all is preparation and suspense. An expression that asked us to conceive the crisis as past would be misplaced. No artist, in painting the calm before a storm, would introduce wet grass or riven trees.

1396 Ἑρμῆς.] *Electra* had already invoked him to take his part in the vengeance : cf. v. 111. As *Πομπαιὸς* he ushers in *Orestes*,—even as, afterwards, he conducted him from Delphi to Athens, *Eum.* 90, Ἑρμῇ, φύλασσε, κάρτα δ' ὦν ἐπώνυμος | Πομπαιὸς ἴσθι, τόνδε ποιμαίνων ἐμόν | ἱκέτην.

δόλον σκότω κρύψας.] For *Hermes* was the god of stratagems : *Od.* XIX. 394, Αὐτόλυκον | ὃς ἀνθρώπους ἐκέκαστο | κλεπτοσύνη θ' ἔρκεψ τε' θεὸς δέ οἱ αὐτὸς ἔδωκεν | Ἑρμείας : cf. *Phil.* 133, Ἑρμῆς θ' ὁ πέμπων Δόλιος ἡγήσαιο νῶν : *Eur. Rhes.* 216, ἀλλ' εὖ σ' ὁ Μάλας παῖς ἐκέῖσε καὶ πάλιν | πέμψειεν Ἑρμῆς, ὃς γε φηλητῶν ἀναξ.

1398—1510. This is the *ἐξοδος*, = μέρος ὅλον τραγωδίας μεθ' ὃ οὐκ ἔστι χοροῦ μέλος, *Arist. Poet.* 12. 25.

(*Enter ELECTRA as ἐξάγγελος from the house.*) vv. 1398—1441. *El.* The deed is being done : let us wait and listen. *Chor.* What are they about? *El.* She is busied with the urn, and they stand close beside her. (*CLYTAEMNESTRA'S shrieks are heard from within. Enter ORESTES with a reeking sword*, v. 1422.) *El.* Has she died? *Or.* Your mother

will never vex you more... *Chor.* Hush, *Aegisthus* comes. *El.* (*to ORESTES and PYLADES*). Back into the house! *Chor.* Screen yourselves in the vestibule. *Or.* Fear not : we shall succeed. *El.* Leave the reception of *Aegisthus* to me. (*ORESTES and PYLADES quit the stage by the middle door of the palace. Enter AEGISTHUS*, v. 1442.)

From v. 1398 to 1441 lyric metres are mingled with the iambic trimeters in such a manner that the whole passage is divisible into strophe and antistrophe, viz. strophe, vv. 1398—1421 (ὦ φίλταται γυναῖκες—οἱ πάλοι θανόντες) : antistrophe, vv. 1422—1441 (καὶ μὴν πάρεισιν—δίκας ἀγῶνα).

1398—1421. The metres of the strophe, exclusive of iambic trimeters, are these :—

V. 1404. αἰαὶ ὦ | στῆγαῖ, dochmiac.

Cf. *note* at v. 1232 on v. 1234.

Vv. 1407, 8. ἡκοῦσ | ἀνῆκ||οῦσ' ἄ δῦσ||τᾶνός | ὥστ' | φρῖξαῖ, iambic dipodia : cretic : trochaic tripodia. Cf. v. 1085, ὥς καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἶλον : and *O. T.* 194.

V. 1413. ὦ πόλλ' | ὦ γένε||ᾶ τᾶλ | αἰνᾶ | νῦν σέ, dactylic dimeter : trochaic tripodia.

V. 1414. μοῖρ' ἀ καθ' | ἀμέρῃ||ᾶ φθίν' | εὔ φθίν' | εἰν, dactylic dimeter, trochaic penthemimer.

V. 1419. τελοῦσ | ἀραι || ῥωσῖν οἱ | γὰς υπαῖ | κεῖμενοῖ, iambic dipodia : three cretics.

V. 1421. κτᾶνόντων οἱ || πᾶλαῖ | θᾶνόντες, epitritus primus (cf. *note* at v. 121 on v. 123) : iambus, bacchius :—an 'antispastic' verse, cf. v. 121, *note* on v. 127 : vv. 172, 250.

τελοῦσι τοῦργον· ἀλλὰ σίγα πρόσμενε.

## ΧΟΡΟΣ

πῶς δὴ; τί νῦν πράσσουσιν;

## ΗΛΕΚΤΡΑ

ἡ μὲν ἐς τάφον

1400

λέβητα κοσμεῖ, τῷ δ' ἐφέστατον πέλας.

## ΧΟΡΟΣ

σὺ δ' ἐκτὸς ἦξας πρὸς τί;

## ΗΛΕΚΤΡΑ

φρουρήσουσ' ὅπως

Αἴγισθος ἡμᾶς μὴ λάθῃ μολῶν ἔσω.

1399 πρόσμενε.] The juxtaposition of ὦ γυναῖκες—πρόσμενε is authorised by a common Greek idiom: *e.g.* Ar. *Pax*, 383, εἰπέ μοι, τί πάσχετ' ὠνδρες; Soph. *Trach.* 824, ἔδ' οἶον, ὦ παῖδες, προσέμειξεν ἄφαρ, κ.τ.λ.: Dem. *Phil.* I. p. 43, ἡ βοῦλεσθε, εἰπέ μοι, περιμέντες αὐτῶν πυνθάνεσθαι;

1400 ἡ μὲν.] *She*—*i.e.* Clytaemnestra. Electra never speaks of her 'mother,' except in such expressions as ξὺν τῇ ταλαίνῃ μητρί—μήτηρ ἀμήτωρ, &c.

1401 κοσμεῖ.] 'Dresses' the urn,—by wrapping it in the coverings which were removed only just before interment: see *Il.* XXIII. 252, ὅστέα λευκὰ | ἄλλεγον ἐς χρυσέην φιάλην καὶ δίπλακα δημόν (the *fal* answering the purpose of the unguents used in later times), ἐν κλισίῃσι δὲ θέντες ἐάνῳ λιτὶ κάλυψαν: *ib.* XXIV. 793, ὅστέα λευκὰ λέγοντο...καὶ τὰ γε χρυσεῖν ἐς λάρνακα θῆκαν ἐλόντες, | πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσι. | αἰψα δ' ἄρ' ἐς κοίλῃν κάπετον θέσαν.—'Quod eam veste tegunt, non factum est nisi quamdiu in domo arca fuit posita,

donec tumulo condi posset,' Heyne *ad loc.*

1404 αἰαῖ, κ.τ.λ.] In the *Chorophoroe* Aegisthus is the first to meet his doom. The Chorus tell him that he will find the messengers from Phocis in the house. He leaves the stage, and presently his dying shriek is heard (v. 854). The interior of the palace is then disclosed. Orestes, rushing to the γυναικῶν, meets Clytaemnestra leaving it: she sees the corpse of Aegisthus, and at the words τὸν ζῶντα καίγειν τοὺς τεθνηκότας λέγω, recognizes Orestes. A dialogue follows, till, with the words ἔκανες ὃν οὐ χρὴ, καὶ τὸ μὴ χρεῶν πάθε, Orestes despatches her. Thus the fate of Clytaemnestra is prominent in Aeschylus,—the fate of Aegisthus in Sophocles.—In the *Electra* of Euripides, the death of Aegisthus (killed by Orestes at a distance from the scene of the play), is reported by a messenger (vv. 774—858). Clytaemnestra is slain in the herdsman's cottage by Electra and Orestes. The Chorus remain on the stage, and hear her dying shrieks (vv. 1165—7).

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ

αἰᾶ. ἰὼ στέγαι

φίλων ἔρημοι, τῶν δ' ἀπολλύντων πλέαι.

1405

## ΗΛΕΚΤΡΑ

βοᾷ τις ἔνδον. οὐκ ἀκούετ', ὦ φίλαι;

## ΧΟΡΟΣ

ἤκουσ' ἀνήκουστα δύστανος, ὥστε φρίξαι.

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ

οἴμοι τάλαιν' Αἰγισθε, ποῦ ποτ' ὦν κυρεῖς;

## ΗΛΕΚΤΡΑ

ἴδου μάλ' αὖ θροεῖ τις.

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ

ὦ τέκνον, τέκνον,

1410

οἴκτειρε τὴν τεκοῦσαν.

## ΗΛΕΚΤΡΑ

ἀλλ' οὐκ ἐκ σέθεν

1406 βοᾷ τις.] For this sinister meaning of *τις*, cf. *Αἰ.* 1138, MEN. τοῦτ' εἰς ἀνταν τοῦπος ἔρχεται τινί (*i. e.* σοί). *Ant.* 750, KP. ταύτην ποτ' οὐκ ἔστ' ὡς ἔτι ζῶσαν γαμεῖς.—*Αἰ.* ἡδ' οὖν θανεῖται, καὶ θανούσ' ὀλεῖ τινά (*i. e.* ἐμέ): *Ar. Ran.* 552, (πανδοκευτρία) ἐκείνος αὐτὸς δῆτα.—(*Xanthias, aside*, conscious of his guilt) κακὸν ἤκει τινί (*i. e.* ἐμοί).—*ΠΑΝ. Α.* καὶ κρέα γε πρὸς τοῦτοισιν...ΞΑΝ. δώσει τις δίκην.

1407 δύστανος.] The word expresses, not sympathy with Clytaemnestra, but merely agitation: cf. v. 902 (*Chrysothemis* describing her joy at finding a trace of *Orestes*), κεῦθς τάλαιν' ὡς εἶδον, ἐμπαλεῖ τι μοι | ψυχῇ σύννηθες ὅμμα.

1409 Αἰγισθε.] The Aeschylean *Clytaemnestra* calls on the name of *Aegisthus* with like passion,—at the

sight of his corpse:—οἴμοι, τέθνηκας, φίλτατ' Αἰγίσθου βία. Both dramatists have contrived that her guilty love should declare itself in the hour of her punishment.

1410 μάλ' αὖ.] 'Again, and loudly.' In μάλ' αὖ—μάλ'—αὖθις—μάλα merely renders the αὖ more emphatic: *e. g.* ὦμοι, μάλ' αὖθις, 'again I say it.' Cf. μάλ' αἰεὶ, *II.* XXIII. 717, οἱ δὲ μάλ' αἰεὶ | νίκης ἰέσθην: *Od.* X. 111, ἡ δὲ μάλ' ἀντίκα...ἐπέφραδεν (cf. *Dem. Meid.* p. 521, διέξειμι πρὸς ὑμᾶς αὐτίκα δὴ μάλα): *Od.* VIII. 258, ἀλλὰ μάλ' ὦδ' ἔρδεν: *Plat. Theaet.* p. 142 B, μάλα μόγισ.

ὦ τέκνον, κ.τ.λ.] Cf. *Eur. El.* 1165, ὦ τέκνα, πρὸς θεῶν μὴ κτάνητε μητέρα.

1411 ἐκ σέθεν.] For ἐκ, cf. v. 264, *note*.

ῥακτεῖρεθ' οὗτος οὐδ' ὁ γενήσας πατήρ.

## ΧΟΡΟΣ

ὦ πόλις, ὦ γενεὰ τάλαινα, νῦν σε  
μοῖρα καθαμερία φθίνειν, φθίνειν.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

ὦμοι, πέπληγμαι.

## ΗΛΕΚΤΡΑ

παῖσον, εἰ σθένεις, διπλῆν.

1415

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

ὦμοι μάλ' αὔθις.

## ΗΛΕΚΤΡΑ

εἰ γὰρ Αἰγίσθω γ' ὁμοῦ.

1413 ὦ πόλις, κ.τ.λ.] 'Ill-fated realm and race, now is it the doom of the hour that ye fade, still fade: *i.e.* the slow blight which for generations has wasted the dynasty of Mycenae must this day destroy two more scions of the Pelopid house—Clytaemnestra and Aegisthus. Schneidewin understands τάλαινα γενεὰ as that branch of the family which Aegisthus represented—viz. the Thyestidae (as opposed to the Atreidae). But γενεὰ seems to mean rather the Pelopid house collectively. The Chorus, although sympathising with the triumph of Orestes, deplore that destiny—that curse inherent in the family—which has entailed murder after murder. Cf. vv. 509 ff., where the Chorus say—εὔτε γὰρ ὁ ποντισθεῖς | Μυρτίλος ἐκοιμάθη—οὐ τι πω | ἔλιπεν ἐκ τοῦδ' οἴκου | πολύπονος αἰκία. Cf. v. 10, πολύφθορόν τε δῶμα Πελοπιδῶν τόδε—πόλις, the Argive realm, of which Mycenae was the capital (v. 1459), and of which the fortunes were bound up with those of the Pelopidae: cf.

vv. 162, 267, 764, 1227.

1414 καθαμερία.] Schol. (ἡ) κατὰ τὴν παρούσαν ἡμέραν.—Instead of μοῖρα (ἔστι) φθίνειν σε καθαμερίαν, we have μοῖρα καθαμερία (ἔστι) φθίνειν σε.

φθίνειν.] Hermann's easy emendation for φθίνει, which Brunck and Dindorf accept as = φθίρει: but φθίσω ἔφθισα are the only causal tenses of φθίνειν. No future form φθίειν occurs.

1416 ὦμοι, κ.τ.λ.] Cf. Aesch. Ag. 1316, ὦμοι μάλ' αὔθις, δευτέραν πεπληγμένους.

Αἰγίσθω γ'.] Hermann:—'Libri omnes, εἰ γὰρ Αἰγίσθω θ' ὁμοῦ: quod non potest aliter defendi, quam si sic interpungatur: εἰ γάρ, Αἰγίσθω θ' ὁμοῦ: *utinam vere percussa sis, simulque Aegisthus*. Sed nemo non videt parum hoc aptum fore. Quare θ' in γ' mutavi: quod (γ) quum, ut solet, in τ abiisset, librarii ob spiritum asperum θ' posuerunt.' It is strange that both Brunck and Dindorf should have retained θ'.



## ΧΟΡΟΣ

τελοῦσ' ἀρα! ζῶσιν οἱ γὰρ ὑπαὶ κείμενοι.  
παλῖρρυτον γὰρ αἶμ' ἵπεξαιροῦσι τῶν  
κτανόντων οἱ πάλοι θανόντες.

## ἀντιστροφῇ.

καὶ μὴν πάρεισιν οἶδε φοινία δὲ χεῖρ  
στάζει θυηλῆς Ἀρεος, οὐδ' ἔχω λέγειν.

## ΗΛΕΚΤΡΑ

Ὅρέστα, πῶς κυρεῖτε;

1419 **τελοῦσι.**] 'Are at work.' **τελοῦσι** no doubt involves the idea of **τελοῦνται**, inasmuch as the curses are working themselves out: but **τελοῦσι**, as used here, cannot be compared with the phrases **εὖ τελεῖ**, ὅπη τελεῖ, &c. (Aesch. *Pers.* 227, *Theb.* 656, *Cho.* 1010), where **τελεῖ** is impersonal as well as intransitive.

**ἀρα!]** Cf. v. 111, *note*.

**ζῶσιν.]** Cf. v. 244, *note*: v. 840, *note*.

1420 **παλῖρρυτον.]** Herm. and Brunk, **πολύρρυτον**. Bothe first restored **παλῖρρυτον**, 'retributively shed.' For this force of **πάλιν** in composition, cf. *Od.* i. 379, **Αἶ κε ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι**. (But in Eur. *El.* 1155, **παλῖρρους δίκαι** is merely recoiling justice.) Cf. v. 246.

**ὑπεξαιροῦσι.]** 'Drain.' Cf. Eur. *Hipp.* 633, **ὄλβον δωμάτων ὑπεξελών**.

1422 **καὶ μὴν.]** Cf. v. 78, *note*.

1423 **θυηλῆς.]** 'The sacrifice of Ares,' since Ares delights in bloodshed. Cf. Aesch. *Ag.* 792, **Ἀτης θυηλαὶ ζῶσι** (Herm. for the vulg. **θυέλλαι**). Henry IV. Part I. Act iv. Sc. i, *Let them come; They come like sacrifices in their trim, And to the fire-eyed maid of smoky war All hot and bleeding will we offer them: The*

*mailed Mars shall on his altar sit Up to the ears in blood.* For the genitive of fulness, cf. *Madv. Synt.* § 57 a. So **βρῦειν, ἀνθεῖν, βρίθεσθαι, στείνεσθαι**.

**οὐδ' ἔχω λέγειν.]** 'And I cannot describe it,'—*i. e.* 'utterance fails me.' The words in their natural and obvious meaning seem sufficiently appropriate to the Chorus, as expressing the terror and dismay of a mere spectator. Erfurdt proposed **ψέγειν**. Hermann (quoting *Il.* iv. 539, **ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών**) gives a singular interpretation to **ψέγειν**: 'I cannot complain (of the extent to which their **χεῖρ** is **φοινία**):' *i. e.* 'they have dyed their swords in a satisfactory manner:'—'ut verba illa ad cruorem, quo isti sunt affatim conspersi, referantur.'

1424 **κυρεῖτε.]** So Elmsley, for **κυρεῖ δέ**. The plural seems most in unison with v. 1398, **ἄνδρες: 1400, τί νῦν πράσσουσιν; 1422, πάρεισιν οἶδε: 1430, ὦ παῖδες** (Orestes and Pylades): 1433, **βᾶτε: 1435, τελοῦμεν**. If **κυρεῖ δέ** were read, it would mean literally, 'Orestes, **πῶς** (δέ) how goes it?' For this **δέ**, serving merely to give animation to a question, cf. Xen. *Cyr.* v. i. 4, **εἰπέ μοι, ἔφη, κύναι δὲ τρέφεις;**

## ΟΡΕΣΤΗΣ

τὰν δόμοισι μὲν  
καλῶς, Ἀπόλλων εἰ καλῶς ἐθέσπισεν.

1425

## ΗΛΕΚΤΡΑ

τέθνηκεν ἡ τάλαινα;

## ΟΡΕΣΤΗΣ

μηκέτ' ἐκφοβοῦ  
μητρῶον ὥς σε λῆμ' ἀτιμάσει ποτέ.

## ΗΛΕΚΤΡΑ

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*	*	*	*	*	*

## ΟΡΕΣΤΗΣ

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## ΧΟΡΟΣ

παύσασθε. λείσσω γὰρ Αἴγισθον ἐκ προδῆλου.

## ΟΡΕΣΤΗΣ

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1425 καλῶς.] Cf. vv. 791, 1345. ἐθέσπισεν.] The calm confidence with which the Sophoclean Orestes reposes on the oracle which authorised his deed is in striking contrast with the remorse which seizes the Orestes of the *Choephoroe* after the slaughter of his mother (*Cho.* 1010 seq.). Cf. v. 36, note: v. 417, note.

1427 ὥς.] For ὥς after ἐκφοβοῦ, cf. v. 1309, note.

μητρῶον λῆμα.] 'Your proud mother.' Cf. *O. C.* 877, ὅσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ | τὰδε δοκεῖς τελεῖν: *ib.* 960, ὦ λῆμ' ἀναιδές.—The good meaning of λῆμα is unknown to Sophocles, who uses the word only in these three places.

1428. After ἀτιμάσει ποτέ some

words have fallen out, viz.:—a dochmiac metre, — — — | — — (= αἰαῖ ἰῶ! στέγαῖ, v. 1404), and an iambic trimeter, spoken by Electra; also an iambic trimeter spoken by Orestes. Their general tenor and connexion may have been somewhat as follows:—

ΗΛ. τέλεον, ὦ πάτερ,  
πρῶτον τόδ' ἤδη σὼν πάλαισμά  
ἐμινύων.

ΟΡ. καὶ δευτερόν γ' εἵκοι νικῆσειν  
τάχα.

1429 ἐκ προδῆλου.] *Ex manifesto.* Cf. v. 455, note.—After ἐκ προδῆλου an iambic trimeter (= v. 1409) has fallen out, perhaps to this effect—  
ΟΡ. τί φῆς; ἐδέρχθης ποῦ τὸν ἐχθιστον βροτῶν;

## ΗΛΕΚΤΡΑ

ὦ παῖδες, οὐκ ἄφρορρον;

## ΟΡΕΣΤΗΣ

εἰσοράτε ποῦ

1430

τὸν ἄνδρ' ;

## ΗΛΕΚΤΡΑ

ἐφ' ἡμῖν οὗτος ἐκ προαστίου  
χωρεῖ γεγηθὼς \* \* \*

## ΧΟΡΟΣ

βᾶτε κατ' ἀντιθύρων ὅσον τάχιστα,  
νῦν, τὰ πρὶν εὖ θέμενοι, τάδ' ὥς πάλιν.

1434

1430 ὦ παῖδες, κ.τ.λ.] *O iuvenes, non retro ibitis?* Cf. 1220, note.

1431 ἐφ' ἡμῖν.] 'In our power.' Cf. Dem. Chers. p. 90, ἐφ' ὑμῖν ἐστίν, ὅταν βούλησθε, κολάζειν. Hermann remarks that since Clytaemnestra, in v. 1411, has the words οἴκτειρε τὴν τεκοῦσαν, Orestes should here have the words τὸν ἄνδρ' ἐφ' ἡμῖν οὗτος. But this distribution, Herm. adds, is not necessary; and, in disregard of strict symmetry, he decides on giving the words ἐφ' ἡμῖν οὗτος to Electra.

1433 βᾶτε κατ' ἀντιθύρων.] 'Make for the vestibule.' κατὰ with genitive = 'δὸς ὑποφωτισμένης,' e.g. Il. XIII. 504, αἰχμὴ δ' Αἰνείας κραδαιομένη κατὰ γαίης | ὤχετο: so ib. XXIII. 100, ψυχὴ δὲ κατὰ χθονὸς... ὤχετο. The sense of κατὰ in κατ' ἀντιθύρων—that of moving *υποφωτισμένης* a point—is not found in classical prose: but it appears in later Greek, e.g. Herodian says κατὰ σκοποῦ τοξεύειν (VI. 17, 19). The notion of κατὰ in such phrases is that of intent, swift motion towards an object on which the eye is fixed. Thus, in the phrase *κατὰ σκοποῦ τοξεύειν*, the arrow is

conceived as *swooping* on the mark.

ἀντιθύρων.] *Vestibule*. The word is found in two other places:—(1) Od. XVI. 155, οὐδ' ἄρ' Ἀθήνην | λήθεν ἀπὸ σταθμοῖο κιῶν Εὐμαιὸς ὑφορβός, | ἀλλ' ἢ γε σχεδὸν ἦλθε... στή δὲ κατ' ἀντίθυρον κλισίης Ὀδυσῆϊ φανείσα—over against the porch of the hut. (2) Lucian, *Alex.* c. 16, ἡπείγοντο δὲ αὐτίκα πρὸς τὴν ἐξοδὸν καὶ πρὶν ἀκριβῶς ἰδεῖν, ἐξηλαύνοντο ὑπὸ τῶν αἰεὶ ἐπεισιόντων. ἐτετρύπητο δὲ κατὰ τὸ ἀντίθυρον ἄλλη ἐξοδος, οἶόν τι τοὺς Μακεδόνας ἐν Βαβυλῶνι ποιῆσαι ἐπ' Ἀλεξάνδρῳ νόσοῦντι λόγος, ὅτε ο μὲν ἤδη πονηρῶς εἶχεν, οἱ δὲ περιστάντες τὰ βασιλεία ἐπόθουν ἰδεῖν αὐτόν. Here, as in the *Odyssey*, ἀντίθυρον is manifestly a *vestibule*. I do not know, then, on what authority Hermann states that ἀντίθυρον was 'locus in aedibus interior, oppositus foribus': i. e. a sort of hall. The Chorus urge Orestes and Pylades to 'make for the vestibule,'—not, to *stay* in the vestibule. From the ἀντίθυρα they are to pass through the doors into the house.

1434 πάλιν.] Cf. v. 371, note.

## ΟΡΕΣΤΗΣ

θάρσει· τελοῦμεν.

## ΗΛΕΚΤΡΑ

ἦ νοεῖς ἔπειγέ νυν.

1435

## ΟΡΕΣΤΗΣ

καὶ δὴ βέβηκα.

## ΗΛΕΚΤΡΑ

τὰνθάδ' ἂν μέλοιτ' ἐμοί.

## ΧΟΡΟΣ

δὶ ὥτὸς ἂν παῦρά γ' ὥς ἠπίως ἐννέπειν  
πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ὥς  
ὀρούση πρὸς δίκας ἀγῶνα.

1440

## ΑΙΓΙΣΘΟΣ

τίς οἶδεν ἱμῶν ποῦ ποθ' οἱ Φωκῆς ξένοι,

1435 ἦ νοεῖς.] 'Hasten on the path you meditate,' *i. e.* if you have formed a plan (as your confident *τελοῦμεν* implies), set about it at once.

1436 καὶ δη.] Cf. v. 317, *note*.

1439 δι' ὥτὸς.] 'In his ear.' The phrase implies soft, whispering tones: cf. Theocr. XIV. 27, *χαμὴν τοῦτο δι' ὥτὸς ἐγεντό ποθ' ἄσυχον οὕτως* | οὐ μὲν ἐξήταξα: Eur. *Med.* 1138 (the slaves *whispering* among themselves), *ἦσθημεν οἷπερ σοῖς ἐκάμνομεν κακοῖς* | *δμῶες*· δι' ὥτων δ' εὐθὺς ἦν πολλὸς λόγος, κ.τ.λ.: Soph. *Ai.* 149, *ψιθυροὺς λόγους εἰς ὧτα φέρει*.

ὥς ἠπίως.] 'With seeming kindness' (not like ὥς ἀληθῶς, ὥς ἐτητύμως, 'in very truth,' &c.).

1441 δίκας ἀγῶνα.] 'The struggle with his doom': lit. 'the ordeal of retribution,' *i. e.* the retributive ordeal, = *ποίνιμον ἀγῶνα*. Cf. v. 19, *note*.

1442—1510. Enter AEGISTHUS. —Aeg. Who can tell me where to find the Phocian strangers?—(To *Electra*.) Ah, thou—thou who hast been so troublesome—doubtless thou

knowest.—*El.* Of course I do. The event affects me nearly.—*Aeg.* Where, then, are the strangers?—*El.* Within,—with their kind hostess.—*Aeg.* And do they in truth report Orestes dead?—*El.* Thou canst *see* the corpse.—*Aeg.* Silence, and throw wide the gates, that all malcontents may see the corpse of him in whom they hoped.—(The interior of the palace is disclosed by the *ἐκκύκλημα*. ORESTES and PYLADES are discovered in the *ἐρκειὸς αὐλή*. A sheeted corpse lies on a bier, and ORESTES stands beside it.)—*Aeg.* O Zeus, thy hand has been here! Take the face-cloth from the face, that I may make a kinsman's farewell to the dead.—*Or.* It is for thee to lift the veil.—*Aeg.* (Lifting the veil, recognises CLYTEMNESTRA). What do I see? into whose toils have I fallen?—*Or.* Thou hast confounded the living with the dead.—*Aeg.* It is Orestes—but hear me speak.—*El.* Brother, let him speak no more.—*Or.* Enter the house before me, that thou mayest die where thou slewest my father.—*Chor.*

αὖς φας' Ὀρέστην ἡμῖν ἀγγεῖλαι βίον  
 λελοιπόθ' ἵππικοῖσιν ἐν ναυαγίοις;  
 σέ τοι, σέ κρίνω, ναὶ σέ, τὴν ἐν τῷ πάρος  
 χρόνῳ θρασεῖαν ὥς μάλιστά σοι μέλειν  
 οἶμαι, μάλιστα δ' ἂν κατειδυῖαν φράσαι.

1445

## ΗΛΕΚΤΡΑ

ἔξοιδα. πῶς γὰρ οὐχί; συμφορᾶς γὰρ ἂν  
 ἔξωθεν εἶην τῶν ἐμῶν τῆς φιλτάτης.

## ΑΙΓΙΣΘΟΣ

ποῦ δῆτ' ἂν εἶεν οἱ ξένοι; δίδασκέ με.

1450

## ΗΛΕΚΤΡΑ

ἔνδον· φίλης γὰρ προξένου κατήνυσαν.

O race of Atreus, after what long sufferings this day's effort has delivered and restored you!

1444 ναυαγίοις.] Cf. v. 730, *note*.

1445 σέ τοι, κ.τ.λ.] Cf. *Ant.* 442, σέ δῆ, σέ τὴν νεύουσιν ἐς πέδον κάρα, | φῆς ἢ καταρνεῖ μὴ δεδρακέναι τὰδε : *Αἰ.* 1226, σέ δῆ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι | τλήναι... | σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω.

σέ κρίνω.] 'I ask you.' Cf. *Αἰ.* 586, ὦ δέσποτ' Ἀῖας, τί ποτε θρασεῖς φρενί;—*Αἰ.* μὴ κρίνε, μὴ ἔσταζε : *Ant.* 398, τήνδ' αὐτὸς λαβὼν | καὶ κρίνε καζέλεγχε : *Trach.* 314, τί δ' οἶδ' ἐγώ; τί δ' ἂν με καὶ κρίνεις; The use of κρίνειν for ἀνακρίνειν is peculiar to Sophocles.

1448 συμφορᾶς, κ.τ.λ.] Electra intends Aegisthus to understand:—'for else I should be a stranger to the affliction of the nearest of my relatives' (τῶν ἐμῶν τῆς φιλτάτης, sc. Κλυταμένηστρας) : i. e. as a daughter, I must naturally sympathise with my mother's bereavement by her son's death. But the Chorus and the spectators are meant to understand:—'for else I should be a stranger to the most joyful event (τῆς φιλτάτης συμφορᾶς, cf. v. 1230, *note*) in the fortunes of my kindred

(τῶν ἐμῶν = Ὀρέστου), i. e. my brother's return.' Cf. v. 1325, *note*.

1450 ἂν εἶεν.] Aegisthus, mollified by Electra's dutiful language, uses the polite optative with ἂν, here virtually equivalent to εἰσι. Plato and Aristotle supply frequent examples of εἶη ἂν used instead of ἐστί, merely to avoid the harshness of a dogmatic assertion : e. g. *Plat. Euthyphrō* p. 14 D, ἐπιστήμη ἄρα... ἢ σοσιότης ἂν εἶη. This must be distinguished from ἂν with opt., expressing a wish : e. g. vv. 660, 1103.

1451 κατήνυσαν.] (The messengers are) 'within—having given the despatch to their kind hostess.' κατήνυσαν φίλης προξένου, —lit. 'they have reached, gained a kind hostess,' = ἐπέτυχον. The inner meaning of Electra's words is of course,—φίλην γὰρ πρόξενον κατήνυσαν (*confecerunt, catέκτειναν*). Cf. *Eur. Or.* 89, αἶμα γενέθλιον κατήνυσεν : and so ἐξανύω. For the irony, compare Lady Macbeth's words when Duncan's arrival is expected—*He that's coming Must be provided for* (*Act I. Sc. 5*.) Cf. v. 1325. The verb κατανύειν is used of accomplishing a distance (e. g. ὁδόν, δρόμον), or with εἰς, of arriving at a place;



ΑΙΓΙΣΘΟΣ

ἦ καὶ θανόντ' ἡγγεῖλαν ὥς ἐτητύμως;

ΗΛΕΚΤΡΑ

οὐκ, ἀλλὰ καπέδειξαν, οὐ λόγῳ μόνον.

ΑΙΓΙΣΘΟΣ

πάρεστ' ἄρ' ἡμῖν ὥστε κάμφανῇ μαθεῖν;

ΗΛΕΚΤΡΑ

πάρεστι δῆτα, καὶ μάλ' ἄζηλος θεα.

1455

ΑΙΓΙΣΘΟΣ

ἦ πολλὰ χαίρειν μ' εἶπας οὐκ εἰωθότως.

*e. g.* κατήνυσαν νηὶ ἐς Λήμνον, Herod. VI. 140. Hence, from the notion of *attaining* the object of one's pursuit, it is construed with a genitive in the sense of ἐπέτυχον. Cf. *O. C.* 1487, ἄρ' ἔτ' ἐμψύχου, τέκνα, | κικήσεται μου, καὶ κατορθούντος φρένα; Triclinius says:—κατήνυσαν ἐπέτυχον. (Dindorf seems wrong, however, in adducing *O. C.* 1754, Ἄν. ὦ τέκνον Αἰγέως, προσπίνόμεν σοι.—ΘΗ. τίνος, ὦ παῖδες, χρεῖας ἀνύσαι: where ἀνύσαι does not govern χρεῖας, as Dind. says, but is an epexeg. infin. The construction is, τίνος χρεῖας προσπίνετε, ὥστε ἀνύσαι αὐτήν; See Pors. *ad Eur. Med.* 1396, φίλου χρήζω στόματος—προσπύξασθαι, where Brunck proposed φίλια στόματα.)—Wunder's conjecture, πρὸς ξένου (sc. οἶκον), is unnecessary.—Monk, Elmsley, and Dobree κατήνυσαν, after Hesych., who has καθανύσαι, συντελέσαι: and Bekk. *Anecd.* p. 14. 17, ἀνύειν δασύνουσιν γὰρ οἱ Ἀττικοί. Porson had already written ἦνυτον in *Eur. Hec.* 1149, and ἀνύτουσιν in *Phoen.* 463.

1452 ἦ καί.] Cf. v. 314, *note*.ὥς ἐτητύμως.] Cf. v. 1439, *note*.

1453 οὐκ, ἀλλά.] *i. e.* οὐκ (ἡγγεῖλαν μόνον), ἀλλὰ καί, κ.τ.λ. Cf. *Ar. Ran.* 103, HP. σὲ δὲ ταῦτ' ἀρέσκει; ΔΙ. μὴ, ἀλλὰ πλεῖν ἢ μαλνομαι: 'do

these phrases please you?'—'Nay, I am more than frantic with delight:—*i. e.* μὴ λέξης τὸ ἀρέσκει.'

οὐ λόγῳ μόνον.] As if he had said, οὐκ ἀλλὰ καὶ ἔργῳ, οὐ λόγῳ μόνον, θανόντα ἀπέδειξαντο. By the use of ἐπέδειξαν, ἔργῳ becomes unnecessary; and for the sake of this economy, the unsuitableness of ἐπέδειξαν to the second clause, οὐ λόγῳ μόνον, has been overlooked.

1454 ἐμφανῇ.] sc. τὸν θανόντα. Cf. *note* on ἐναργῶς, v. 878.

1455 πάρεστι δῆτα.] ('The corpse is there indeed.' Aegisthus used πάρεστι impersonally = *licetne*? Electra replies, πάρεστιν ὁ νεκρός. Cf. v. 793.

καὶ μάλα.] Cf. 1178, *note*.

ἄζηλος θεα.] Cf. Aesch. *P. V.* 249, ὦδ' ἐρρύθμισμαι, Ζηνὶ δυσκλεῆς υἷα.

1456 πολλὰ χαίρειν.] 'You have made me very happy:' lit. 'you have bidden me (authorised me) to rejoice much.' The nearest parallel to this singular use of πολλὰ χαίρειν is perhaps *Ai.* 112, χαίρειν. Ἀθάνα, τὰλλ' ἐγὼ σ' ἐφίεμαι | κείνος δὲ τίσει τήνδε κοῦκ ἄλλην δίκην: 'I bid you to be happy in all else,' *i. e.* in nothing else will I interfere with you. For the ordinary use of the phrase, see *Eur. Hērō.* 112, τὴν σὴν

## ΗΛΕΚΤΡΑ

χαίροις ἂν, εἴ σοι χαρτὰ τυγχάνει τάδε.

## ΑΙΓΙΣΘΟΣ

σιγᾶν ἄνωγα κἀναδεικνύναι πύλας  
 πᾶσιν Μυκηναίοισιν Ἀργείοις θ' ὄρᾶν,  
 ὥς εἴ τις αὐτῶν ἐλπίσιν κεναῖς πάρος  
 ἐξήρετ' ἀνδρὸς τοῦδε, νῦν ὄρων νεκρὸν  
 στόμια δέχεται τὰμὰ, μηδὲ πρὸς βίαν  
 ἐμοῦ κολαστοῦ προστυχῶν φύση φρένας.

1460

## ΗΛΕΚΤΡΑ

καὶ δὴ τελεῖται τὰπ' ἐμοῦ· τῷ γὰρ χρόνῳ

δὲ Κύπριν πόλλ' ἐγὼ χαίρειν λέγω. In Aesch. *Ag.* 555, καὶ πολλὰ χαίρειν ξυμφοραῖς καταξιῶ= 'I think we should even rejoice much at these events.' Schol. ἐπὶ ταῖς εὐποτυμαῖς χαίρειν: where others ξυμφοράς, *calamitatibus valedico*.

εἶπας.] = ἐκέλευσας. Cf. *O. C.* 932, εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν | τὰς παῖδας ὡς τάχιστα δευρ' ἄγειν τινά: *Phil.* 101, λέγω σ' ἐγὼ δόλω Φιλοκτήτην λαβεῖν.

1457 τυγχάνει.] So Herm., Brunck, and others. Dindorf's τυγχάνοι is from Suidas, s. v. χαρτός, and the Laur. MS. But the indicative is surely better. With τυγχάνοι the sense must be, 'You would rejoice, supposing that these things were joyful to you:' whereas χαίροις ἂν clearly means, 'pray rejoice.' Cf. v. 891, σὺ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἡδονή.

1458 κἀναδεικνύναι.] *i. e.* ἀνοῖξαι πύλας ὥστε ἀναδεικνύναι τὰ ἐνδον. Cf. *Ar. Nuθ.* 302, ἵνα | μυστοδόκος δόμος. | ἐν τελεταῖς ἀγλαῖς ἀναδείκνυται.—The ἐκκύκλημα now discloses the interior court (αὐλή) of the palace, with the altar of Zeus Herceius. Cf. v. 1493.

1459 Μυκηναίοισιν Ἀργείοις τε.] *i. e.* the inhabitants of the royal city

in particular, and of the realm in general. Aeschylus deserts Homer in making the town of Argos, and not Mycenae, the royal seat: cf. *Eum.* 624, 726. Cf. *supra*, v. 161, ἃ κλεινὰ γὰ... Μυκηναίων.

ὄρᾶν.] Epexeg. infinitive. Cf. v. 543, *note*.

1462 στόμια.] Cf. Aesch. *P. V.* 1029, τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσει κέαρ | λιταῖς· δακῶν δὲ στόμιον ὡς νεοζυγῆς | πῶλος βιάζει καὶ πρὸς ἡνίας μάχει: *ib.* 689, ἀλλ' ἐπὶ νάγκαζέ νιν | Διὸς χαλινός: *Ag.* 211, ἐπεὶ δ' ἀνάγκας ἔδυν λέπαδνον: *ib.* 1617, τὸν δὲ μὴ πειθάνορα ζεύξω βαρελαῖς οὔτι μὴ σειραφόρον κριθῶντα πῶλον: *Eur. Bacch.* 794, θύοιμ' ἂν αὐτῷ μᾶλλον ἢ θυμούμενος | πρὸς κέντρα λακτίζοιμι θνητὸς ὦν θεῷ.

1463 φύση φρένας.] *O. C.* 804, οὐδὲ τῷ χρόνῳ φύσας φανεί | φρένας ποτ'; Cf. *Herod.* v. 91, ὃς ἐπεὶ τε δι' ἡμέας ἐλευθερωθεὶς ἀρέκνυσε, ἡμέας μὲν... ἐξέβαλε, θόξαν δὲ φύσας αὐξάνεται. So *γεννᾶν σώμα. Ai.* 1077. Cf. Aesch. *Ag.* 1596 (Aegisthus to the Chorus of Argive elders), γνῶσει γέρων ὦν ὡς διδάσκεισθαι βαρὺ | τοῖς τηλικούτοις σωφρονεῖν εἰρημένον.

1464 τελείται.] 'It is done,' *i. e.* 'your precept of submission and obedience has been obeyed' (with

νοῦν ἔσχον, ὥστε συμφέρειν τοῖς κρείσσοσιν.

## ΑΙΓΙΣΘΟΣ

ὦ Ζεῦ, δέδορκα φάσμι' ἀνευ φθόνου μὲν οὐ  
πεπτωκός· εἰ δ' ἔπεστι Νέμεσις, οὐ λέγω.  
χαλάτε πᾶν κάλυμμά π' ὀφθαλμῶν, ὅπως  
τὸ συγγενές τοι κάπ' ἐμοῦ θρήνων τύχη.

1466

the ulterior meaning, 'I have discharged my part in the scheme of vengeance;' cf. v. 1436).

τῷ χρόνῳ.] For the article, cf. *Phil.* 1041, τίσασθε, τίσασθ', ἀλλὰ τῷ χρόνῳ ποτέ; cf. *supr.* v. 1013.

1465 τοῖς κρείσσοσιν.] Meaning Orestes and Pylades, a reference for which συμφέρειν (= ὁμονοεῖν) is more convenient than a word expressive of *submission*.

1466 δέδορκα, κ.τ.λ.] 'Ο Zeus, I behold the spectacle of a corpse fallen not without the jealousy of the gods' (i. e. it is the φθόνος, the displeasure of the gods, which has struck down Orestes): 'but if Nemesis attend the speech, I unsay it' (i. e. if it is presumptuous for one mortal to say this of another, I retract). For φθόνος *absolutely*, in the sense of φθόνος θεῶν, see *Phil.* 776, τὸν φθόνον δὲ πρόσκυσον, i. e. πρόσκυσον τὴν Ἀδραστέαν; *Aesch. Ag.* 878, φθόνος δ' ἀπέστω; cf. *ib.* 894, μηδ' εἰμασι στρώσας ἐπιφθονον πῆρον | τίθει; *ib.* v. 454, τὸ δ' ὑπερκόπως κλύειν εὖ | βαρὺ βάλλεται γὰρ ὕσσοις | Διόθεν κεραυνός· | κρίνω δ' ἄφθονον ὄλβων. By the invocation of Zeus, Aegisthus makes the sense of φθόνος distinct. Orestes might be supposed to have incurred this φθόνος in two ways: (a) as the son of Agamemnon, and the inheritor of his fatal ὕβρις; cf. *Ag.* 727—746: (b) by vaunting threats against Aegisthus and Clytaemnestra; cf. v. 779, δειν' ἐπηπείλει τελεῖν. Tyrwhitt and Brunck read εὖ πεπτωκός, and translate: 'I see a corpse which—nemesis apart—has *happily* fallen:

but if nemesis *does* attend the word, I unsay it.' This version establishes a perfect symmetry between ἀνευ φθόνου μὲν (= *modo invidia absit venio*) and εἰ δ' ἔπεστι Νέμεσις. But the *sense* is a fatal drawback. That kinsman should greet the corpse of kinsman with such a *δυσφημία* as to say that the event was *happy*, would have shocked Greek feeling too grossly. Even in a soliloquy it would appear revolting and improbable. As it is, Aegisthus speaks in the presence of unfriendly critics. His language is therefore guarded and specious. 'Ο Zeus, *thy* hand has been here—but it is not for me to judge my fellow-mortal. Remove the face-cloth; he was my enemy, but still my kinsman, and he shall receive the tribute of a kinsman's sorrow.'

1467 Νέμεσις.] Cf. v. 792, *note*. οὐ λέγω.] *Indictum volo*. Cf. *Aesch. Eum.* 826 (Athene is deprecating civil war in Attica), *θυραῖος ἔστω πόλεμος—| ἐνοικίον δ' ὀρνιθὸς οὐ λέγω μάχην; i. e. abominor*.

1469 τοι.] Almost=τοῦν. Cf. Plato? (*Hipp. Min.* p. 369 D), ἐγώ τοι οὐκ ἀμφισβητῶ; *Xen. Mem.* i. 6. 11, ἐγώ τοι σε δίκαιον μὲν νομίζω; cf. v. 298, ἀλλ' ἴσθι τοι τίσουςά γ', κ.τ.λ. The τὸ συγγενές τοι here corresponds with Clytaemnestra's δεινὸν τὸ τίκτειν ἐστίν, v. 770.

κάπ' ἐμοῦ.] = καὶ ἐπ' ἐμοῦ, 'in my case (on my part) also.' Cf. *Ar. Phil.* 100, ἀφετόν με νῦν ἴστον γὰρ ἤδη τὰπ' ἐμοῦ, i. e. 'all that I can tell you.' *Plat. Rep.* v. p. 475 A, εἰ βούλει, ἔφη, ἐπ' ἐμοῦ λέγειν, 'if

## ΟΡΕΣΤΗΣ

αὐτὸς σὺ βάσταξ'· οὐκ ἐμὸν τόδ', ἀλλὰ σὸν,  
τὸ ταῦθ' ὄρᾶν τε καὶ προσηγορεῖν φίλως.

1470

## ΑΙΓΙΣΘΟΣ

ἀλλ' εὖ παραινεῖς κάπιπείσομαι· σὺ δέ,  
εἴ που κατ' οἶκόν μοι Κλυταιμνήστρα, κάλει.

## ΟΡΕΣΤΗΣ

αὕτη πέλας σοῦ· μηκέτ' ἄλλοσε σκόπει.

## ΑΙΓΙΣΘΟΣ

οἶμοι, τί λεύσσω;

## ΟΡΕΣΤΗΣ

τινα φοβεῖ; τίν' ἀγνοεῖς;

1475

you wish to take me as an instance...—Not καὶ ἀπ' ἐμοῦ, since ἀπό, after verbs of *receiving, deriving* (injury or benefit), is usually applied not to persons, but to things: *e. g.* Thuc. VII. 67, ἐς τὸ βλάπτεσθαι ἀπ' ὧν ἡμῖν παρεσκεύασται.

θρήνων.] In prose, θρήνος is the dirge sung by professional θρηνηδοί during the πρόθεσις and at the ἐκφορά: cf. Luc. *de Lucetu*, c. 20, ἀλλ' ὅμως αἱ μάταιοι καὶ βοῶσι καὶ μεταστειλόμενοι τινα θρήνων σοφιστήν...τούτῳ συναγωνιστῇ καὶ χορηγῷ τῆς ἀνοίας καταχρώνται. The θρηνηδοί were usually Carian women, Hesych. Καρίναι· θρηνηδοί μουσικαί. —The wailing of the relatives was οἰμωγή, κωκυτός, Luc. *de Lucetu*, c. 12.

1470 βάσταξ[ε.] Cf. v. 905, *note*. οὐκ ἐμὸν.] To Aegisthus, Orestes is hitherto merely the Φωκεὺς ξένος (v. 1442).

1471 προσηγορεῖν.] Cf. Lucian, *de Lucetu*, c. 13 (where he is describing the sorrowful farewells addressed to the corpse during the πρό-

θεσις): εἴθ' ἢ μήτηρ καὶ νῆ Δρ' ὁ πατήρ, ἐκ μέσων τῶν συγγενῶν προελθὼν καὶ περιχυθεὶς αὐτῷ...φωνὰς ἀλοκότους καὶ ματαίας ἀφίησι, πρὸς αὐτὸν νεκρὸς αὐτὸς ἀποκρίναιτ' ἂν εἰ λάβοι φωνήν. φήσει γὰρ ὁ πατήρ, γοερὸν τι φθεγγόμενος καὶ παρατείνων (drawing out) ἕκαστον τῶν ὀνομάτων· Τέκνον, ἡδιστον, οἶχ' μοι, καὶ τέθνηκας, καὶ πρὸ ὥρας ἀνηρπάσθης, μόνον ἐμὲ τὸν αἰθλιον καταλιπών—οὐ γαμήσας,—οὐ στρατευσάμενος, οὐ γεωργήσας οὐκ εἰς γῆρας ἐλθών, κ.τ.λ.—This πρόσφθεγμα during the πρόθεσις must not be confounded with the final χαῖρε at the grave—which χαῖρε often appears in sepulchral inscriptions: see Böckh, *Corp. Inscr.* I. 571), the Latin, *vale, vale, vale*: Virg. *Aen.* II. 644, *sic positum affati discedite corpus*.

1472 ἀλλά.] Cf. v. 387, *note*.

1473 μοι.] Cf. v. 144, *note*: v. 1184.

1474 μηκέτ' ἄλλοσε.] Cf. v. 1225, *note*.

1475 ἀγνοεῖς.] Aegisthus is dismayed and bewildered.

## ΑΙΓΙΣΘΟΣ

τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις  
πέπτωχ' ὁ τλήμων;

## ΟΡΕΣΤΗΣ

οὐ γὰρ αἰσθάνει πάλαι  
ζῶντας θανούσιν οὔνεκ' ἀνταυδᾶς ἴσα;

## ΑΙΓΙΣΘΟΣ

οἶμοι, ξυνῆκα τοῦπος. οὐ γὰρ ἔσθ' ὅπως  
ἕδ' οὐκ Ὀρέστης ἔσθ' ὁ προσφωνῶν ἐμέ.

1480

## ΟΡΕΣΤΗΣ

καὶ μάντις ὧν ἄριστος ἐσφάλλου πάλαι;

## ΑΙΓΙΣΘΟΣ

ὄλωλα δὴ δέιλαιος. ἀλλὰ μοι πάρες  
κἂν σμικρὸν εἰπέιν.

## ΗΛΕΚΤΡΑ

μὴ πέρα λέγειν ἔα

1476 ἀρκυστάτοις.] Properly *hunting-nets, toils*,—a term specially appropriate in the case of one who has been *trapped, snared*: see Aesch. *Pers.* 99, φιλόφρων γὰρ ποτισαίνουσα τὸ πρῶτον παράγει βροτὸν | εἰς ἀρκύστατ' Ἄτα: *Ag.* 1345, πῶς γάρ τις ἐχθροῖς ἐχθρὰ πορσύνων, φίλοις | δοκοῦσιν εἶναι, πημονῆς ἀρκύστατ' ἂν | φράξειεν ὕψος κρεῖσσον ἐκπηδήματος; Aeschylus uses δίκτυον, γάγγαμον (*Ag.* 349—353), and ἀμφίβληστρον (*Cho.* 483)—all *fishing-nets*—in the same sense: but the metaphor is more graphic in ἀρκύστατα, which suggests the *decoying* as well as the *taking* of the victim: see the passage quoted above, Aesch. *Pers.* 99.

1477 πάλαι.] Cf. v. 676, *note*.

1478 ἀνταυδᾶς.] Cf. v. 1148, *note*.

1479 ξυνῆκα τοῦπος.] Precisely as, in the *Choephorae*, Clytaemnestra recognizes Orestes on the same hint:—*Cho.* 871, Κλ. τί δ' ἐστὶ χρῆμα;

τίνα βοῆν ἴστης δόμοις;—ΟΡ. τὸν ζῶντα καλνεῖν τοὺς τεθνηκότας λέγω.—Κλ. οἱ γὰρ ξυνῆκα τοῦπος ἐξ αἰνιγμάτων. For the aor. cf. v. 668, *note*.

1481 καὶ μάντις.] 'So true a seer too, and yet fooled so long?' ('You have guessed the truth most sagaciously—it is strange that you did not see through the trick sooner.')—καὶ goes with μάντις, and adds point to the sarcasm:—'so gifted a diviner also'—i. e. in addition to your *other* perfections, of which I was already aware. On account of the strong emphasis on μάντις, this seems preferable to taking καὶ (1) with ὧν, in the sense of *καίπερ*: or (2) with ἐσφάλλου in the sense of *κάτα*.

1483 κἂν σμικρόν.] 'If only a few words.' καὶ ἂν, κἂν, came to mean *if only, at least*, by the following process:—(1) Instead of saying, καὶ εἰ τοῦτο ποιοίην, εἰ ἂν ποιοίην, the Greeks usually said, καὶ ἂν,



πρὸς θεῶν, ἀδελφὲ, μὴδὲ μῆκύνειν λόγους.

τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων,  
 θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι;  
 ἀλλ' ὡς τάχιστα κτεῖνε, καὶ κτανὼν πρόθεσ  
 ταφεῦσιν, ὧν τόνδ' εἰκὸς ἐστὶ τυγχάνειν,  
 ἄποπτον ἡμῶν. ὥς ἐμοὶ τόδ' ἂν κακῶν  
 μόνον γένοιτο τῶν πάλαι λυτήριον.

1485

1490

## ΟΡΕΣΤΗΣ

χωροῖς ἂν εἴσω σὺν τάχει λόγων γὰρ οὐ

εἰ τοῦτο ποιῶν, εὖ ποιῶν. (2) From the accident of its position in such sentences, between καὶ and εἰ, ἂν itself came to be regarded as an integral part of the formula καὶ εἰ, and κἂν εἰ was used (ungrammatically) for καὶ εἰ: *e.g.* Plat. *Meno* p. 72 C, κἂν εἰ πολλὰ (αἱ ἀρεταὶ) εἰσιν, ἔν γε τι εἶδος ταῦτόν ἅπασαι ἔχουσιν. (3) κἂν εἰ having come to be used for καὶ εἰ *etiamsi*, it was only going a step further to use κἂν alone for καὶ, *etiam*: *e.g.* Soph. *Ai.* 1077, ἀλλ' ἄνδρα χρῆ...δοκεῖν πεσεῖν ἂν κἂν ἀπὸ σμικροῦ κακοῦ. This usage belongs chiefly to later Greek: *e.g.* Theocr. XXIII. 35, ἀλλὰ τὸ, παῖ, κἂν τοῦτο πανύστατον ἀδύ τι ῥέξον: Luc. *Τίμοι* c. 20, ἄφνω...πολυτελεῖς καὶ ἐπὶ λευκοῦ ζεύγους ἐξελαύνοντας, οἷς οὐδὲ κἂν ὄνος ὑπῆρξε πώποτε.—Thus πάρες μοι κἂν σμικρόν εἰπεῖν is lineally descended from a sentence of this type:—καὶ ἂν, εἰ σμικρόν μοι παρείης εἰπεῖν, εὖ παρείης.

1485 βροτῶν.] Partitive genitive, depending on ὁ μέλλων: cf. *Ai.* 1146, πατεῖν παρείχε τῷ θέλοντι ναυτίλων: so, τῶν Ἀθηναίων ὁ βουλόμενος, &c. Madv. *Synt.* § 50. I do not know why Bruck and others should say that βροτῶν depends on τις understood.

σὺν κακοῖς μεμιγμένων.] 'Men involved in calamities'—*i.e.* men who have got themselves into trouble. Cf. Herod. VII. 203, εἶναι δὲ θνητὸν οὐδένα οὐδὲ ἔσσεσθαι τῷ

κακὸν ἐξ ἀρχῆς γινομένῳ οὐ συνεμύχθη: Ar. *Plut.* 853, οὕτω πολυφόρῳ συγκέκραμαι δαίμονι (*mixed up with, entangled in*): Soph. *O. T.* 112, ἡ' ἂν ἀγροῖς ὁ Λαῖος, | ἡ γῆς ἐπ' ἄλλης τῷδε συμπύπτει φόνῳ; Aesch. *Eum.* 322, θνατῶν τοῖσιν αὐτουργίαι ξυμπέσωσιν μάταιοι: Shelley, *The Cenci*, Act v. Sc. 4, *Be constant to the love Thou bearest us; and to the faith that I, Though wrapt in a strange cloud of crime and shame, Lived ever holy and unstained.*

1486 τοῦ χρόνου.] 'The respite:' *i.e.* such a respite as Aegisthus begs. For other uses of the article with χρόνος, cf. vv. 961, 1464.

1487 πρόθεσ.] With an allusion to πρόθεσις: cf. v. 1198, *note*.

1488 ταφεῦσιν.] Cf. Aesch. *Theb.* 1014, (ἔδοξε) τόνδε Πολυνείκους νεκρὸν | ἔξω βαλεῖν ἄθαρπτον, ἀργὴν κυσὶν...οὕτω πετεινῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ | ταφέντ' ἀτίμως τοῦπι-τίμιον λαβεῖν: Soph. *Ant.* 1081, ὅσων σπαράγματ' ἡ κύνης καθήγισαν | ἡ θῆρες ἢ τις πτηνὸς οἰωνός.

1489 ἄποπτον.] Cf. Aesch. *Theb.* 1015, ἔξω βαλεῖν (*i.e.* beyond the wall): and thus in Soph. *Ant.* 419, the corpse of Polyneices lies in the πεδίον. Cf. *Od.* III. 257, τόν γε κύνης τε καὶ οἰωνοὶ κατέδαψαν | κείμενον ἐν πεδίῳ ἐκάς ἄσπετος.

1490 λυτήριον.] Cf. v. 447.

1491 λόγων.] For the genitive, cf. v. 1372, *note*.

νῦν ἐστὶν ἄγων, ἀλλὰ σῆς ψυχῆς πέρι.

## ΑΙΓΙΣΘΟΣ

τί δ' ἐς δόμους ἄγεις με; πῶς, τόδ' εἰ καλὸν  
τοῖργον, σκότου δεῖ, κοῦ πρόχειρος εἶ κταεῖν;

## ΟΡΕΣΤΗΣ

μὴ τάσσε' χῶρει δ' ἔνθαπερ κατέκτανες  
πατέρα τὸν ἄμυν, ὥς ἂν ἐν ταυτῷ θάνῃς.

1495

## ΑΙΓΙΣΘΟΣ

ἢ πᾶσ' ἀνάγκη τήνδε τὴν στέγην ἰδεῖν  
τά τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακά;

1492 ἄγων.] The question at issue: Eur. *Phoen.* 588, μήτερ, οὐ λόγων ἔθ' ἄγών: Or. 1292, οὐχ ἔδρας ἄγών: Thuc. III. 44, οὐ γὰρ περὶ τῆς ἐκείνων ἀδικίας ἡμῖν ὁ ἄγων, εἰ σωφρονούμεν, ἀλλὰ περὶ τῆς ἡμετέρας εὐβουλίας.

1493 ἐς δόμους.] At v. 1458 the ἐκκύλημα had disclosed the interior αὐλή of the palace, with the altar of Zeus Herceius. From this court, open to the sky, Aegisthus is now commanded to pass on εἰς δόμους—i. e. into the ἀνδρώνες which opened upon the αὐλή.

1494 πρόχειρος.] = ἐτοιμος, promptus. Seldom of persons: but cf. Eur. *H. F.* 161, τῇ φυγῇ πρόχειρος ἦν.

1495 μὴ τάσσε.] 'Dictate not.' Cf. *Ant.* 663, ὅστις δ' ὑπερβᾶς ἢ νόμος βιάζεται, | ἢ τοῦπιτάσσειν τοῖς κρατύνοσιν νοεῖ, κ.τ.λ.: Eur. *frag.* 4, τάσσειν [δὲ] μᾶλλον ἢ πιτάσσειναι θέλεις.

ἔνθαπερ.] i. e. ἐκεῖσε ἐνθαπερ. Cf. vv. 270, 1099, notes.

1496 ὥς ἂν.] 'ὥς ἂν ἐν, Palat. aliiqve nonnulli codices et libri Tricliniani. ὥς ἂν (sic) Lb. (omisso ἐν). ὥς ἐν La. I. Θ. Lips. a. b. Ven. Ald.' Dind. There is no reason, then, to suspect ὥς ἂν ἐν. When ὥς ἂν ἐν had become ὥς ἂν ἐν, ignorant copyists omitted either ἂν or ἐν at hazard.—

Hermann proposes ὥς ἄρ' ἐν. He gives up his own conjecture ὥς ἐν αὐταῦτω as too rash. Apollonius (*de Pronom.* p. 339 B) mentions αὐταυτος as a Doric form, and Valcknär, (*Adoniasusae*, p. 203) does not succeed in proving its wider currency. It is singular that Herm. does not even suggest ἐν αὐ ταυτῷ. (Cf. Thuc. III. 45, ἐν οὖν ταῖς πόλεσιν: *ib.* III. 82, ἐν μὲν γὰρ εἰρήνῃ.) But ὥς ἂν ἐν is no doubt genuine.

1497 πᾶσ' ἀνάγκη.] So Plat. *Phaedo* p. 67 A, μηδὲ κοινωνῶμεν, (ὅτι μὴ πᾶσα ἀνάγκη), μηδὲ ἀναπιμπλώμεθα τῆς τούτου φύσεως.

τήνδε τὴν στέγην.] Cf. v. 10, πολυφθορόν τε δῶμα Πελοπιδῶν τόδε, and note.

1498 τά τ' ὄντα καὶ μέλλοντα.] On the omission of the article with μέλλοντα, cf. v. 991, note.—In these words Aegisthus ignores the fact that his impending doom had been brought on by special and personal guilt. He ascribes it to the workings of the hereditary curse, which for generations had visited the sins of the fathers upon the children. He speaks of his own death as merely a link in a long chain of inevitable horrors past and to come. And these horrors he dexterously calls the 'woes of the *Peiopidae*'—

## ΟΡΕΣΤΗΣ

τὰ γοῦν σ'. ἐγὼ σοι μάντις εἰμὶ τῶνδ' ἄκρος.

## ΑΙΓΙΣΘΟΣ

ἄλλ' οὐ πατρώαν τὴν τέχνην ἐκόμπασας.

1500

## ΟΡΕΣΤΗΣ

πόλλ' ἀντιφωνεῖς, ἥ δ' ὁδὸς βραδύνεται·

ἄλλ' ἔρφ'.

## ΑΙΓΙΣΘΟΣ

ὑφηγοῦ.

## ΟΡΕΣΤΗΣ

σοὶ βαδιστέον πάρος.

## ΑΙΓΙΣΘΟΣ

ἦ μὴ φύγω σε;

that common stock to which Aegisthus the Thyestid and Orestes the Atrid alike belong—thus appealing, as a last hope, to large family sympathies. Had Orestes deigned a fuller answer, he would have reminded Aegisthus, first that there were no μέλλοντα κακά for the family, inasmuch as its account with the Ἄρὰ would be closed by this righteous vengeance: and secondly that the present case was not the case of Aegisthus the Pelopid *versus* the destiny of the race, but of Agamemnon's murderer against Agamemnon's avenger.

1499 τὰ γοῦν σ'.] Sophocles elides σά even if it is emphatic: *e.g.* *Phil.* 339, οἶμαι μὲν ἀρκεῖν σοίγε καὶ τὰ σ', ὦ τάλας, | ἀλγήμαθ': *O. T.* 328, ἐγὼ δ' οὐ μὴ ποτε | τᾶμ', ὡς ἂν εἴπω μὴ τὰ σ', ἐκφήνω, κακά: *ib.* 404, καὶ τὰ τοῦδ' ἔπη | ὄργῃ λελέχθαι καὶ τὰ σ', Οἰδίπου, δοκεῖ. And so the emphatic σέ, *O. T.* 64, ἦ δ' ἐμὴ | ψυχὴ πόλιν τ' κἀμέ καὶ σ' ὁμοῦ στένει: etc.

μάντις.] Cf. v. 1481.

1500 τὴν τέχνην.] Sc. τὴν μαντικὴν. 'Agamemnon, at any rate, was no prophet,' Aegisthus retorts:—'he fell into my clutches as unsuspectingly as I have fallen into yours.' Cf. *Ag.* 884, ἐς δῶμ' ἀελπτον ὡς ἂν ἡγήται Δίκη. The appeal to τὸ συγγενές (v. 1499) having failed, Aegisthus throws up the game, and boasts of his crime in this taunt.—Cf. *Ai.* 1121, οὐ γὰρ βάνανσον τὴν τέχνην ἐκτησάμην.

1502 ἄλλ' ἔρφ'.] *Move on.* ἔρπε is constantly addressed to a person who is loitering, *e.g.* *Eur. Med.* 402, ἔρπ' ἐς τὸ δεινόν· νῦν ἄγων εὐψυχίας: *ib.* 1244, λαβέ ξίφος, | λάβ', ἔρπε πρὸς βαλβίδα λυπηρὰν βίου (sc. θάνατον): *Hec.* 1019, ἄλλ' ἔρπ' ἐς οἶκους: *Cycl.* 3+5, ἄλλ' ἔρπετ' εἴσω.

1503 ἦ μὴ φύγω σε.] ἦ (προστάσεις τοῦτο) μὴ φύγω σε; Aegisthus asks bitterly, *i. e.* 'do you suppose that I am likely to escape now?' Himself suspicious by nature, he imputes suspicion to Orestes, and at the same time derides that suspicion as absurd.

## ΟΡΕΣΤΗΣ

μη μὲν οὖν καθ' ἡδονὴν  
θάμης· φυλάξαι δεῖ με τοῦτό σοι πικρόν.  
χρῆν δ' εὐθύς εἶναι τήνδε τοῖς πᾶσιν δίκην,  
ὅστις πέρα πράσσειν γε τῶν νόμων θέλει,  
κτείνειν. τὸ γὰρ πανοῦργον οὐκ ἂν ᾖ πολὺ.

1505

## ΧΟΡΟΣ

ὦ σπέρμ' Ἀτρέως, ὥς πολλὰ παθὼν  
δι' ἐλευθερίας μόλις ἐξῆλθες  
τῇ νῦν ὁρμῇ τελεωθέν.

1510

1503 καθ' ἡδονήν.] *i. e.* where and when you like. 'Part of your punishment,' says Orestes, 'is that everything shall be settled for you; you shall not have the arrangement of a single circumstance connected with your death.' Aegisthus had hinted that he would rather be killed in the court; to which Orestes had replied, *μὴ τάσσε*, v. 1495.

1504 τοῦτο] = τὸ θανεῖν. 'I am bound to reserve death for thee in all its bitterness,' *i. e.* to make it the last bitter drop in a cup bitter from the first.

1505 εὐθύς.] *i. e.* before their crimes are full-blown. Cf. *Measure for Measure*, Act II. Sc. 2, *Those many had not dared to do that evil, If the first man that did the edict infringe Had answer'd for His deed.*

1506 γε.] The position of γε is owing to the words πέρα πράσσειν being regarded as forming a single notion; as if it had been, *ὅστις ὑπερβαίνειν γε θέλει τοὺς νόμους.*

1507 κτείνειν.] Emphatic by position: cf. *Αἰγισθον*, v. 957.

τὸ πανοῦργον.] Cf. *Thuc.* I. 13, *τὰς ναῦς κτησάμενοι τὸ ληστικὸν καθήρουν* = *τοὺς λήστας*: *Eur. H. F.* 526, *τὸ θῆλυ γὰρ πως μᾶλλον οἰκτρὸν*

*ἀρσένων.* Cf. v. 972, *τὰ χρηστά, note.*

1508 σπέρμ' Ἀτρέως.] The dynasty of the Atreidae (*δέσποται οἱ πάλαι*, v. 764) has been restored by the victory of Orestes over the usurping Aegisthus, the representative of the Thyestidae.

1509 δι' ἐλευθερίας.] 'In freedom,' *i. e.* delivered from the bondage of the curse. Cf. *λύσεις*, v. 939, *note.* For *διὰ* in such phrases, cf. *Thuc.* VI. 59, *διὰ φόβου... ὧν*: *id.* v. 29, *τοὺς Λακεδ. δι' ὀργῆς ἔχοντες*: *Herod.* VI. 9, *διὰ μάχης ἐλεύσονται*; *Eur. Suppl.* 194, *δι' οἴκου λαβεῖν* = *οἰκτελεῖν*: *I. A.* 994, *δι' αἰδοῦς θυμ' ἔχουσ' ἐλεύθερον*: *Helén.* 309, *πόλλ' ἂν γένοιτο καὶ διὰ ψευδῶν ἔπη*: *Bacch.* 212, *διὰ σπουδῆς*: *Xen. Mem.* II. 1. 20, *αἱ διὰ καρτερίας ἐπιμέλειαί.*

1510 τελεωθέν.] 'Crowned with peace,' made whole, restored to prosperity. Cf. *O. C.* 1085, *παντόπτα Ζεῦ, πόροις | γὰς τᾶσδε δαμύχοις | σθένει 'πινικεῖω τὸν εὐαγρον τελεῖωσαι λόχον*, *i. e.* to crown its efforts: *Herod.* III. 86, *ἀστραπὴ ἐξ αἰθρίης καὶ βροντὴ ἐγένετο. ἐπιγενόμενα δὲ ταῦτα τῷ Δαρείῳ ἐτελείωσέ μιν, ... οἱ δὲ προσεκύνηον τὸν Δαρεῖον ὡς βασιλέα*: where *ἐτελείωσέ μιν* = 'insured his acceptance.'

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## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΝΤΙΓΟΝΗ.

ΙΣΜΗΝΗ.

ΧΟΡΟΣ ΘΗΒΑΙΩΝ ΓΕΡΟΝΤΩΝ.

ΚΡΕΩΝ.

ΦΤΑΛΞ.

ΛΙΜΩΝ.

ΤΕΙΡΕΣΙΑΣ.

ΛΙΤΕΛΟΣ.

ΕΡΥΤΔΙΚΗ.

ΕΞΑΓΓΕΛΟΣ.

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## ΥΠΟΘΕΣΙΣ.

Ἀποθανόντα Πολυνείκην ἐν τῇ πρὸς τὸν ἀδελφὸν πορομαχίᾳ Κρέων ἄταφον ἐκβυλὼν κηρύττει μηδένα αὐτὸν θάπτειν, θάνατον τὴν ζημίαν ἀπειλήσας. τοῦτον Ἀντιγόνη ἢ ἀδελφὴ θάπτειν πειρᾶται. καὶ δὴ λαθοῦσα τοὺς φυλάκας ἐπιβάλλει χῶμα· οἷς ἐπαπειλεῖ θάνατον ὁ Κρέων, εἰ μὴ τὸν τοῦτο δράσαντα ἐξεύροιν. οὗτοι τὴν κόριν τὴν ἐπιβεβλημένην καθάραντες οὐδὲν ἤτιον ἐφρούρου. ἐπελθοῦσα δὲ ἡ Ἀντιγόνη καὶ γυντὸν εἰσρούσα τὸν νεκρὸν ἀνοιμῶσα αὐτὴν εἰσαγγέλλει. ταύτην ἀπὸ τῶν φυλάκων παραδεδομένην Κρέων καταδικάζει καὶ ζῶσαν εἰς τύμβον καθέλκει. ἐπὶ τούτοις Αἴμων, ὁ Κρέοντος υἱός, ὅς ἐμνᾶτο αὐτὴν, ἀγανακτήσας αὐτὸν ἐπισφάζει τῇ κόρῃ ἀπολομένη ἀγχόρῃ, Τειρεσίῳ ταῦτα προθεσπίσαντος· ἐφ' ᾧ λυπηθεῖσα Εὐρυδίκη, ἡ τοῦ Κρέοντος γαμετὴ, αὐτὴν καιασφάζει. καὶ τέλος Θρηνηὶ Κρέων τὸν τοῦ παιδὸς καὶ τῆς γαμετῆς θάνατον.

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## ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Ἀντιγόνη παρὰ τὴν πρόσταξιν τῆς πόλεως θάψασα τὸν Πολυνείκην ἐφωρίσθη, καὶ εἰς μνημεῖον κατάγειον ἐντεθεῖσα παρὰ τοῦ Κρέοντος ἀνήρηται· ἐφ' ἣ καὶ Αἴμων δυσπαθήσας διὰ τὸν εἰς

αὐτὴν ἔρωτα ξίφι ἐαντιὸν διαχρήσασθαι. ἐπὶ δὲ τοῦ τοῦτου θανάτῳ καὶ ἡ μήτηρ Εὐρυδίκη ἐκείνην ἀπέκλιε.

Τὸ μὲν δράμα τῶν πολλίστων Σοφοκλέους· οἰκονόμῃται δὲ τὰ περὶ τὴν ἱστορίαν ἰστορούμενα καὶ τὴν ἀδελφὴν αὐτῆς Ἰομήνην, ὣς ὁ μὲν Ἴων ἐν τοῖς διδυμοῖς κατιστραφέντι ἦεν ἀποφύσσας ἐν τοῦ ἑσθ' τῆς Ἦρας ὑπὸ Αἰσχύματος τοῦ Ἐισκλέους· Μήνικτος δὲ φησὶ τὴν μὲν Ἰομήνην προσομιλοῦσαν Οἰσχυμένῳ ὑπὸ Τυδέως κατὰ Ἀθηνᾶς ἐγκέλευσιν τελευτῆσαι. τὸ δὲ δράμα τὴν εὐκτασίαν ἔοχεν ἀπὸ τῆς περὶ τοῦτον τὴν ἐπὶ θάλασσαν Ἀντιγόνης.

Καίται δὲ ἡ μυθοποιία καὶ παρ' Εὐρυπίδῃ ἐν Ἀντιγόῃ· πλὴν ἐκεῖ φασαδιῆσα μετὰ τοῦ Αἴμονος δίδεται πρὸς γάμου κοινωσίαν καὶ τίττει τὸν Μαίμονα.

Ἡ μὲν ἀκρὴ τοῦ δράματος ὑπόκειται ἐν Οἴῳις ταῖς Βοιωτικαῖς· ὁ δὲ χορὸς οὐκ ὀφείλει εἶ ἀπὸ χωρίων γειτόνων· προλογίζει δὲ ἡ Ἀντιγόνη· ὑπόκειται δὲ τὰ πράγματα ἐπὶ τῶν Κρῆσιτος βασιλείων. τὸ δὲ κατὰ τὸν ἔσθ' ἐστὶ, τῆς Πηλεΐδος, Ἀντιγόνης ἀναίσεως, θύσεως Αἴμονος, καὶ μέρους Εὐρυδίκης τῆς Αἴμονος ιωγῆς. φασὶ δὲ τὸν Σοφοκλέα ἠξιώσθαι τῆς ἐν Σάμῳ στρατηγίας, εὐδοκμήσασθαι ἐν τῇ διδασκαλίᾳ τῆς Ἀντιγόνης. λέλεται δὲ τὸ δράμα τοῦτο τριακοστὸν δεύτερον.

## ΑΝΤΙΓΟΝΗ.

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### ΑΝΤΙΓΟΝΗ.

ὦ κοινὸν αὐτάδελφον Ἰσμήνης κἄρα,  
 ἄρ' οἴσθ' ὅτι Ζεὺς τῶν ἀπ' Οἰδίπου κακῶν  
 ὅποιον οὐχὶ νῦν ἔτι ζῶσαιν τελεῖ;  
 οὐδὲν γὰρ οὐτ' ἀλγεινὸν οὐτ' ἄτης ἄτερ  
 οὐτ' αἰσχροῦν οὐτ' ἀτιμὸν ἔσθ', ὅποιον οὐ  
 τῶν σῶν τε καμῶν οὐκ ὅπωπ' ἐγὼ κακῶν.  
 καὶ νῦν τί τοῦτ' αὖ φασι πανδήμῳ πόλει  
 κήρυγμα θεῖναι τὸν στρατηγὸν ἀρτίως;  
 ἔχεις τι κεισθήκουσας; ἢ σε λανθάνει  
 πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά; 10

### ΙΣΜΗΝΗ.

ἔμοι μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων  
 οὐθ' ἡδὺς οὐτ' ἀλγεινὸς ἵκετ' ἐξ ὅτου  
 δυοῖν ἀδελφοῖν ἐστερήθημεν δύο,  
 μιᾷ θανόντων ἡμέρα διπλῇ χερί·  
 ἐπεὶ δὲ φροῦδός ἐστιν Ἀργείων στρατὸς  
 ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,  
 οὐτ' εὐτυχοῦσα μᾶλλον οὐτ' ἀτωμένη. 15

### ΑΝΤΙΓΟΝΗ.

ἥδη καλῶς, καί σ' ἐκτὸς αὐλείων πυλῶν  
 τοῦδ' οὐνεκ' ἐξέπεμπον, ὥς μόνη κλύοις.

### ΙΣΜΗΝΗ.

τί δ' ἔστι; δηλοῖς γάρ τι καλχαίνουσ' ἔπος. 20

## ΑΝΤΙΓΟΝΗ.

οὐ γὰρ τάφου νῦν τῷ κασιγνήτῳ Κρέων  
 τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει ;  
 Ἔτεοκλέα μὲν, ὡς λέγουσι, σὺν δίκη  
 χρησθεῖς δικαίᾳ καὶ νόμῳ κατὰ χθονὸς  
 ἐκρυψε, τοῖς ἔνερθεν ἔντιμον νεκροῖς, 25  
 τὸν δ' ἀθλίως θανόντα Πολυνεΐκους νέκυν  
 ἀστοῖσί φασιν ἐκκεκηρυγῆθαι τὸ μὴ  
 τάφῳ καλύψαι μηδὲ κωκῦσαί τινα,  
 ἔᾶν δ' ἄκλαντον, ἄταφον, οἰωνοῖς γλυκὺν  
 θησαυρὸν εἰσορᾷσι πρὸς χάριν βορᾶς. 30  
 τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντα σοὶ  
 κάμοι, λέγω γὰρ καμὲ. κηρύξαντ' ἔχειν,  
 καὶ δεῦρο νεῖσθαι ταῦτα τοῖσι μὴ εἰδόσιν  
 σαφῇ προκηρύσσοντα, καὶ τὸ πρᾶγμα ἄγειν  
 οὐχ ὡς παρ' οὐδέν, ἀλλ' ὅς ἂν τούτων τι δρᾷ, 35  
 φρόνον προκεῖσθαι δημόλευστον ἐν πόλει.  
 οὕτως ἔχει σοι ταῦτα, καὶ δείξεις τάχα  
 εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακῇ.

## ΙΣΜΗΝΗ.

τί δ', ὦ ταλαῖφρον, εἰ τὰδ' ἐν τούτοις, ἐγὼ  
 λύουσ' ἂν ἢ ᾿φράπτουσα προσθείμην πλέον ; 40

## ΑΝΤΙΓΟΝΗ.

εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει.

## ΙΣΜΗΝΗ.

ποῖόν τι κινδύνευμα ; ποῦ γνώμης ποτ' εἶ ;

## ΑΝΤΙΓΟΝΗ.

εἰ τὸν νεκρὸν ξυν τῇδε κουφιεῖς χερί.

## ΙΣΜΗΝΗ.

ἦ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει ;

## ΑΝΤΙΓΟΝΗ.

τὸν γοῦν ἐμὸν καὶ τὸν σὸν, ἣν σὺ μὴ θέλῃς, 45

ἀδελφόν. οὐ γὰρ δὴ προδοῦς' ἀλώσομαι.

ΙΣΜΗΝΗ.

ὦ σχετλία, Κρέοντος ἀντειρηκότος ;

ΑΝΤΙΓΟΝΗ.

ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἶργειν μέτα.

ΙΣΜΗΝΗ.

οἴμοι· φρόνησον, ὦ κασιγνήτη, πατὴρ  
ὥς νῦν ἀπεχθὴς δυσκλεῆς τ' ἀπώλειτο  
πρὸς αὐτοφώρων ἀμπλακημάτων, διπλᾶς  
ὄψεις ἀράξας αὐτὸς αὐτουργῷ χερσί·

50

ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος,  
πλεκταῖσιν ἀρτάναισι λωβᾶται βίον·

τρίτον δ' ἀδελφῷ δύο μίαν καθ' ἡμέραν  
αὐτοκτονοῦντε τῷ ταλαιπώρῳ μόρον

55

κοινὸν κατειργάσαντ' ἐπ' ἀλλήλοιν χεροῖν.

οὖν δ' αὖ μόνῃ δὴ νῶ λειψιμένα σκόπει

ἄσπερ κἀκιστ' ὀλούμεθ', εἰ νόμου βία

ψηφον τυράννων ἢ κράτη παρέξιμεν.

60

ἀλλ' ἐννοεῖν χρὴ τοῦτο μὲν γυναῖχ' ὅτι

ἔφυμεν, ὥς πρὸς ἄνδρας οὐ μαχομένα·

ἔπειτα δ' οὖνεκ' ἀρχόμεσθ' ἐκ κρεισσόνων,

καὶ ταῦτ' ἀκούειν κἄτι τῶνδ' ἀλγίονα.

ἐγὼ μὲν οὖν αἰτουῖσα τοὺς ὑπὸ χθονὸς

65

ξύγγωϊαν ἴσχειν, ὥς βιάζομαι τάδε,

τοῖς ἐν τέλει βεβῶσι πείσομαι. τὸ γὰρ

περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.

ΑΝΤΙΓΟΝΗ.

οὔτ' ἂν κελεύσαιμ' οὔτ' ἂν, εἰ θέλοις ἔτι

πράσσειν, ἐμοῦ γ' ἂν ἡδέως δρώης μέτα.

70

ἀλλ' ἴσθ' ὅποιά σοι δοκεῖ, κεῖνον δ' ἐγὼ

θάψω. καλὸν μοι τοῦτο ποιούσῃ θανεῖν.



φίλη μετ' αὐτοῦ κείσομαι, φίλου μέτα,  
 ὅσια πανουργήσας· ἐπεὶ πλείων χρόνος  
 ὄν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε.  
 ἐκεῖ γὰρ αἰὲς κείσομαι· σοὶ δ' εἰ δοκεῖ,  
 τὰ τῶν θεῶν ἐντιμ' ἀτιμάσας ἔχε.

75

ΙΣΜΗΝΗ.

ἐγὼ μὲν οὐκ ἄτιμα ποιοῦμαι, τὸ δὲ  
 βία πολιτῶν δρᾶν ἔφυν ἀμήχανος.

ΑΝΤΙΓΟΝΗ.

σὺ μὲν τάδ' ἂν προὔχοι· ἐγὼ δὲ δὴ τάφον  
 χώσευσ' ἀδελφῷ φιλτάτῳ πορεύσομαι.

80

ΙΣΜΗΝΗ.

οἷμοι ταλαίνης, ὥς ὑπερδέδοικά σου.

ΑΝΤΙΓΟΝΗ.

μή μου προτάρβει· τὸν σὸν ἐξόρθον πότιμον

ΙΣΜΗΝΗ.

ἀλλ' οὔν προμηνύσης γε τοῦτο μηδενὶ  
 τοῦργον, κρυφῇ δὲ κεῖθε, σὺν δ' αὖτως ἐγώ.

85

ΑΝΤΙΓΟΝΗ.

οἷμοι· καιαύδα. πολλὸν ἐχθίων ἔσει  
 σιγῶς, ἐὰν μὴ πᾶσι κηρύξῃς τάδε.

ΙΣΜΗΝΗ.

θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις.

ΑΝΤΙΓΟΝΗ.

ἀλλ' οἷδ' ἀρέσκουσ' οἷς μάλιστα ἄδειν με χρή.

ΙΣΜΗΝΗ.

εἰ καὶ δυνήσῃ γ'· ἀλλ' ἀμηχάνων ἐρᾷς.

90

ΑΝΤΙΓΟΝΗ.

οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.

ΙΣΜΗΝΗ.

ἀρχὴν δὲ θηρᾶν οὐ πρόπει τὰμήχανα.

ΑΝΤΙΓΟΝΗ.

εἰ ταῦτα λέξεις, ἐχθαρεῖ μὲν ἐξ ἐμοῦ,

ἔχθρὰ δὲ τῷ θανόντι προσκείσει δίκη.  
 ἀλλ' ἔα με καὶ τὴν ἐξ ἑμοῦ δυσβουλίαν  
 παθεῖν τὸ δεινὸν τοῦτο. πείσομαι γὰρ οὐ  
 τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν.

ΙΣΜΗΝΗ.

ἀλλ' εἰ δοκεῖ σοι, στεῖχε· τοῦτο δ' ἴσθ', ὅτι  
 ἄνους μὲν ἔρχει, τοῖς φίλοις δ' ὀρθῶς φίλη.

ΧΟΡΟΣ.

ἀκτὺς ἀελίου, τὸ κάλ- 100  
 λιστον ἑπταπύλῳ φανέν  
 Θήβα τῶν προτέρων φάος,  
 ἐφάνθης ποτ', ὦ χρυσέας  
 ἀμέρας βλέφαρον,  
 Διοκαίων ὑπὲρ ῥεέθρων μολοῦσα, 105  
 τὸν λεύκασπιν Ἀργόθεν \*  
 φῶτα βάντα πανσαγία,  
 φυγάδα πρόδρομον ὀξυτέρῳ  
 κινήσασα χαλινῷ,  
 ὃν ἐφ' ἀμετέρῳ γὰρ Πολυνείκης 110  
 ἄρθεῖς νεικέων ἐξ ἀμφιλόγων  
 \* \* \* ὀξέα κλάζων  
 αἰετὸς ἐς γᾶν ὥς ὑπερέπτα,  
 λευκῆς χιόνος πτέρυγι στεγανὸς  
 πολλῶν μεθ' ὀπλων 115  
 ξύν θ' ἱπποκόμοις κορύθεσσι.  
 σταῖς δ' ὑπὲρ μελάνθρων φονώ-  
 σαισιν ἀμφιχανῶν κύκλῳ  
 λόγχαις ἑπτάπυλον στόμα  
 ἔβα, πρίν ποθ' ἀμετέρων 120  
 αἱμάτων γένυσιν

πλησθῆναί τε καὶ στεφάνωμα πύργων  
 πευκάενθ' "Ηφαιστον ἔλαιν.

τοῖος ἀμφὶ νῶτ' ἐτάθη  
 πάταγος "Αρης ἀντιπάλῳ  
 δυσχείρωμα δράκοντι.

125

Ζεὺς γὰρ μεγάλης γλώσσης κόμπους  
 ὑπερεχθαίρει, καὶ σφας ἐσιδὼν  
 πολλῶ ρεύματι προσνισσομένους  
 χρυσοῦ καναχῆς ὑπερύπτας,  
 παλτῶ ριπιεῖ πυρὶ βαλβίδων  
 ἐπ' ἄκρων ἥδη

130

νίκην ὀρμῶντ' ἀλαλάξαι·  
 ἀντίτυπα δ' ἐπὶ γὰρ πέσσε τανταλωθεῖς  
 πυρφόρος ὅς τότε μαινομένα ξὺν ὀρμῇ  
 βακχεύων ἐπέπνει

135

ριπαῖς ἐχθίστων ἀνέμων.

εἶχε δ' ἄλλα τὰ μὲν,

ἄλλα δ' ἐπ' ἄλλοις ἐπενώμα στυφελίζων μέγας  
 "Αρης

δεξιόσειρος.

140

ἐπὶ λοχαγοὶ γὰρ ἐφ' ἐπὶ πύλαις  
 ταχθέντες ἴσοι πρὸς ἴσους ἔλιπον  
 Ζηνὶ τροπαίῳ πάγχαλκα τέλη,  
 πλὴν τοῖν στυγεροῖν, ὃ πατρὸς ἐνὸς  
 μητρὸς τε μιᾶς φύντε καθ' αὐτοῖν  
 δικρατεῖς λόγχας στήσαντ' ἔχετον  
 κοινοῦ θανάτου μέρος ἄμφω.

145

ἄλλα γὰρ ἁ μεγαλώνυμος ἦλθε Νίκα  
 τᾷ πολυαρμάτῳ ἀντιχαρεῖσα Θήβα,  
 ἐκ μὲν δὴ πολέμων

150

τῶν νῦν θέσθε λησμόςυναν,  
 θεῶν δὲ ναοὺς χοροῖς  
 παννυχίοις πάντας ἐπέλθωμεν, ὃ Θήβας δ' ἐλε-  
 λίσθων

Βάκχιος ἄρχοι.

ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας, 155  
 Κρέων ὁ Μενοικέως, νεοχμοῖσι θεῶν  
 ἐπὶ συντυχίαις χωρεῖ τινὰ δὴ  
 μῆτιν ἐρέσσω, ὅτι σύγκλητον  
 τήνδε γερόντων προὔθετο λέσχην, 160  
 κοινῷ κηρύγματι πέμψας.

ΚΡΕΩΝ.

ἄνδρες, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ  
 πολλῷ σάλῳ σείσαντες ὥρθωσαν πάλιν ·  
 ὑμᾶς δ' ἐγὼ πομποῖσιν ἐκ πάντων δίχα  
 ἔστειλ' ἰκέσθαι, τοῦτο μὲν τὰ Λαῖου 165  
 σέβοντας εἰδὼς εὖ θρόνων ἀεὶ κράτη,  
 τοῦτ' αὖθις, ἡνίκ' Οἰδίπους ὥρθου πόλιν,  
 καπεὶ διώλετ', ἀμφὶ τοὺς κείνων ἔτι  
 παῖδας μένοντας ἐμπέδοις φρονήμασιν.  
 ὅτ' οὖν ἐκεῖνοι πρὸς διπλῆς μοίρας μίαν 170  
 καθ' ἡμέραν ὦλοντο παίσαντές τε καὶ  
 πληγέντες αὐτόχειρι σὺν μιᾷσματι,  
 ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω  
 γένους κατ' ἀγχιστεῖα τῶν ὀλωλότων.  
 ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν 175  
 ψυχὴν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν  
 ἀρχαῖς τε καὶ νόμοισιν ἐντριβῆς φανῇ.  
 ἐμοὶ γὰρ ὅστις πᾶσαν εὐθύνων πόλιν  
 μὴ τῶν ἀρίστων ἄπτεται βουλευμάτων,  
 ἀλλ' ἐκ φόβου του γλῶσσαν ἐγκλείσας ἔχει, 180

κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ·  
 καὶ μείζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας  
 φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.  
 ἐγὼ γάρ, ἴστω Ζεὺς ὁ πάνθ' ὄρων ἄελ,  
 οὐτ' ἂν σιωπήσαιμι τὴν ἄτην ὄρων 85  
 στείχουσιν ἀστοῖς ἀντὶ τῆς σωτηρίας,  
 οὐτ' ἂν φίλον ποτ' ἄνδρα δυσμενῇ χθονὸς  
 θείμην ἐμαντῶ, τοῦτο γιγνώσκων ὅτι  
 ἦδ' ἐστὶν ἡ σώζουσα καὶ ταύτης ἐπι  
 πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα. 190  
 τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αὔξω πόλιν,  
 καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω  
 ἀστοῖσι παίδων τῶν ἀπ' Οἰδίπου πέρι·  
 Ἐτεοκλέα μὲν, ὃς πόλεως ὑπερμαχῶν  
 ὄλωλε τῆσδε, πάντ' ἀριστεύσας δόρει, 195  
 τάφῳ τε κρῦναι καὶ τὰ πάντ' ἐφαγνίσαι  
 ἂ τοῖς ἀρίστοις ἔρχεται κάτω νεκροῖς,  
 τὸν δ' αὖ ξύναιμον τοῦδε, Πολυνεΐκη λέγω,  
 ὃς γῆν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς  
 φυγὰς κατελθὼν ἠθέλησε μὲν πυρὶ 200  
 πρῆσαι κατάκρας, ἠθέλησε δ' αἵματος  
 κοινοῦ πάσασθαι, τοὺς δὲ δουλώσας ἄγειν,  
 τοῦτον πόλει τῇδ' ἐκκεκρήνεται τάφῳ  
 μήτε κτερίζειν μήτε κωκυσαί τινα,  
 εἴαν δ' ἄθαπτον καὶ πρὸς οἰωνῶν δέμας 205  
 καὶ πρὸς κυνῶν ἐδεστὸν αἰκισθέντ' ἰδεῖν.  
 τοιόνδ' ἐμὸν φρόνημα. κοῦποτ' ἔκ γ' ἐμοῦ  
 τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων.  
 ἀλλ' ὅστις εὖνους τῇδε τῇ πόλει, θανὼν  
 καὶ ζῶν ὁμοίως ἐξ ἐμοῦ τιμήσεται. 210

ΧΟΡΟΣ.

σοὶ ταῦτ' ἀρέσκει, παῖ Μενοικέως Κρέον,  
τὸν τῇδε δύνουν καὶ τὸν εὐμενῇ πόλει.  
νόμῳ δὲ χρῆσθαι παντί που γ' ἔνεστί σοι  
καὶ τῶν θανόντων χῶπόσοι ζῶμεν πέρι.

ΚΡΕΩΝ.

ὥς ἂν σκοποὶ νῦν ἦτε τῶν εἰρημένων.

215

ΧΟΡΟΣ.

νεωτέρῳ τῷ τοῦτο βαστάζειν πρόθεσ.

ΚΡΕΩΝ.

ἀλλ' εἴς' ἔτοιμοι τοῦ νεκροῦ γ' ἐπίσκοποι.

ΧΟΡΟΣ.

τί δῆτ' ἂν ἄλλῳ τοῦτ' ἐπεντέλλοις ἔτι;

ΚΡΕΩΝ.

τὸ μὴ πιχωρεῖν τοῖς ἀπιστοῦσιν τάδε.

ΧΟΡΟΣ.

οὐκ ἔστιν οὕτω μῶρος ὅς θανεῖν ἐρᾷ.

220

ΚΡΕΩΝ.

καὶ μὴν ὁ μισθός γ' οὗτος. ἀλλ' ὑπ' ἐλπίδων  
ἄνδρας τὸ κέρδος πολλάκις διώλεσεν.

ΦΙΛΑΞ.

ἄναξ, ἐρῶ μὲν οὐχ ὅπως τάχους ὑπο  
δύσπνους ἱκάνω κοῦφον ἐξάρας πόδα.  
πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις,  
ὁδοῖς κυκλῶν ἑμαυτὸν εἰς ἀναστροφὴν.

225

ψυχὴ γὰρ ἡὔδα πολλά μοι μυθουμένη·  
Τάλας, τί χωρεῖς οἷ μολὼν δώσεις δίκην;  
τληῆμον, μενεῖς αὖ; καὶ τάδ' εἴσεται Κρέων  
ἄλλου παρ' ἀνδρός; πῶς σὺ δῆτ' οὐκ ἀλγύνει; —  
τοιαῦθ' ἐλίσσων ἥνυτον σχολῇ ταχύς.

231



χοῦτως ὁδὸς βραχεῖα γίνεται μακρά.  
 τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν  
 σοί, καὶ τὸ μηδὲν ἐξεργῶ, φράσω δ' ὅμως.  
 τῆς ἐλπίδος γὰρ ἔρχομαι δεδραγμένος,  
 τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον.

Κ Ρ Ε Ω Ν.

τί δ' ἐστὶν ἀνθ' οὗ τήνδ' ἔχεις ἀθυρίαν ;

Φ Ρ Α Λ Ξ.

φράσαι θέλω σοι πρῶτα τὰμαντοῦ. τὸ γὰρ  
 πρᾶγμ' οὐτ' ἔδρασ' οὐτ' εἶδον ὅστις ἦν ὁ δρῶν.  
 οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι.

235

240

Κ Ρ Ε Ω Ν.

εὖ γε στοχάζει ἀποφράγνυσαι κύκλῳ  
 τὸ πρᾶγμα. δηλοῖς δ' ὥς τι σημαντῶν νέον.

Φ Ρ Α Λ Ξ.

τὰ δεινὰ γάρ τοι προστίθης ὄκνον πολύν.

Κ Ρ Ε Ω Ν.

οὐκουν ξερεῖς ποτ', εἴτ' ἀπαλλαχθεὶς ἄπει ;

Φ Ρ Α Λ Ξ.

καὶ δὴ λέγω σοι. τὸν νεκρὸν τις ἀρτίως  
 θάψας βέβηκε καπὶ χρωτὶ διψίαν  
 κόνιν παλύνας ἀφ' ἀγιστεύσας ἃ χροή.

245

Κ Ρ Ε Ω Ν.

τί φῆς ; τίς ἀνδρῶν ἦν ὁ τολμήσας τάδε ;

Φ Ρ Α Λ Ξ.

οὐκ οἶδ'· ἐκεῖ γὰρ οὔτε του γενῆδος ἦν  
 πληγμ', οὐ δικέλλης ἐκβολή· στύγλος δὲ γῆ  
 καὶ χέρσος ἀρώξ, οὐδ' ἐπημαξενυμένη  
 τροχοῖσιν, ἀλλ' ἄσημος οὐργάτης τις ἦν.  
 ὅπως δ' ὁ πρῶτος ἡμῶν ἡμεροσκοπὸς  
 δείκνυσιν, πᾶσι θαῦμα δυσχερὲς παρῆν.  
 ὃ μὲν γὰρ ἠφάνιστο, τυμβήρης μὲν οὐ,

250

255

λεπτὴ δ' ἄγος φεύγοντος ὥς ἐπῆν κόνις.

σημεῖα δ' οὔτε θηρὸς οὔτε του κυνῶν  
ἐλθόντος, οὐ σπάσαντος ἐξεφαίνετο.

λόγοι δ' ἐν ἀλλήλοισιν ἐρῶόθουν κακοί,  
φύλαξ ἐλέγχων φύλακα, καὶ ἐγίγνετο  
πληγὴ τελευτῶσ', οὐδ' ὁ κωλύσων παρῆν.

260

εἷς γάρ τις ἦν ἕκαστος οὐξειργασμένος,  
κούδεις ἐναργής, ἀλλ' ἔφευγε μὴ εἰδέναι.

ἦμεν δ' ἔτοιμοι καὶ μύθους αἶρειν χειροῖν,  
καὶ πῦρ διέρπειν, καὶ θεοὺς ὀρκωμοτεῖν  
τὸ μῆτε δρᾶσαι μῆτε τῷ ξυνειδέναι

265

τὸ πρᾶγμα βουλεύσαντι μῆτ' εἰργασμένῳ.

τέλος δ' ὅτ' οὐδὲν ἦν ἐρευνῶσιν πλέον,  
λέγει τις εἷς, ὅς πάντας ἐς πέδον κάρα

νεῦσαι φόβῳ προὔτρεψεν. οὐ γὰρ εἴχομεν

270

οὔτ' ἀντιφωνεῖν οὔθ' ὅπως δρῶντες καλῶς  
πράτταμεν. ἦν δ' ὁ μῦθος ὡς ἀνοιστέον

σοὶ τοῦργον εἶη τοῦτο κούχλι κρυπτέον.

καὶ ταῦτ' ἐνίκα, καὶ μὲ τὸν θυσδαίμονα  
πάλος καθαιρεῖ τοῦτο τάγαθὸν λαβεῖν.

275

πάρειμι δ' ἄκων οὐχ ἔκοῦσιν, οἷδ' ὅτι.

στέργει γὰρ οὐδείς ἄγγελον κακῶν ἐπῶν.

ΧΟΡΟΣ.

ἄναξ, ἐμοί τοι μὴ τι καὶ θεήλατον

τοῦργον τόδ' ἢ ξύννοια βουλεύει πάλαι.

ΚΡΕΩΝ.

παῦσαι, πρὶν ὀργῆς καὶ μεστῶσαι λέγων,

280

μὴ 'φευρεθῆς ἄνους τε καὶ γέρον ἅμα.

λέγεις γὰρ οὐκ ἀνεκτὰ, δαίμονας λέγων

πρόνοιαν ἴσχειν τοῦδε τοῦ νεκροῦ πέρι.

πότερον ὑπεριμῶντες ὥς εὐεργέτην  
 ἔκρυπτον αὐτὸν, ὅστις ἀμφικίονας 285  
 ναοὺς πυρώσων ἦλθε κἀναθήματα,  
 καὶ γῆν ἐκείνων καὶ νόμους διασκεδῶν;  
 ἢ τοὺς κακοὺς τιμῶντας εἰσορᾷς θεοὺς;  
 οὐκ ἔστιν. ἀλλὰ ταῦτα καὶ πάλοι πόλεως  
 ἄνδρες μόλις φέροντες ἐρρόθουν ἐμοί, 290  
 κρυφῇ κάρᾳ σείοντες· οὐδ' ὑπὸ ζυγῷ  
 λόφον δικαίως εἶχον, ὥς στέργειν ἐμέ.  
 ἐκ τῶνδε τούτους ἐξεπίσταμαι καλῶς  
 παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.  
 οὐδὲν γὰρ ἀνθρώποισιν οἷον ἄργυρος 295  
 κακὸν νόμισμ' ἔβλαστε. τοῦτο καὶ πόλεις  
 πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων·  
 τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας  
 χρηστὰς πρὸς αἰσχροῦ πράγμαθ' ἵστασθαι βροτῶν·  
 πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν 300  
 καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.  
 ὅσοι δὲ μισθαγνοῦντες ἤνυσαν τάδε,  
 χροὺν ποτ' ἐξέπραξαν ὥς δοῦναι δίκην.  
 ἀλλ' εἴπερ ἴσχει Ζεὺς ἔτ' ἐξ ἐμοῦ σέβας,  
 εὔ τοῦτ' ἐπίστασ', ὄρκιος δέ σοι λέγω, 305  
 εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου  
 εὐρόντες ἐκφανεῖτ' ἐς ὀφθαλμοὺς ἐμοὺς,  
 οὐχ ὑμῖν Ἄιδης μοῦνος ἀρκέσει, πρὶν ἂν  
 ζῶντες κρεμαστοὶ τήνδε δηλώσῃθ' ὕβριν,  
 ἵν' εἰδότες τὸ κέρδος ἔνθεν οἰστέον 310  
 τὸ λοιπὸν ἀρπάζητε, καὶ μάθῃθ' ὅτι  
 οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν.  
 ἐκ τῶν γὰρ αἰσχυρῶν λημμάτων τοὺς πλείονας

ἄτωμένους ἴδοις ἂν ἢ σεσωσμένους.

ΦΡΑΛΑΞ.

εἰπεῖν τι δώσεις ; ἢ στραφεῖς οὕτως ἴω ;

312

ΚΡΕΩΝ.

οὐκ οἶσθα καὶ νῦν ὥς ἀνιστὰς λέγεις ;

ΦΡΑΛΑΞ.

ἐν τοῖσιν ὧσιν ἢ ἔπι τῇ ψυχῇ δάκνει ;

ΚΡΕΩΝ.

τί δὲ ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου ;

ΦΡΑΛΑΞ.

ὁ θρῶν σ' ἀνιᾶ τὰς φρένας, τὰ δ' ὧτ' ἐγώ.

ΚΡΕΩΝ.

οἴμ' ὥς ἄλημα δῆλον ἐκπεφυκὸς εἶ.

320

ΦΡΑΛΑΞ.

οὐκουν τό γ' ἔργον τοῦτο ποιήσας ποτέ.

ΚΡΕΩΝ.

καὶ ταῦτ' ἐπ' ἀργύρῳ γε τὴν ψυχὴν προδοῦς.

ΦΡΑΛΑΞ.

φεῦ·

ἢ δεινὸν ᾧ δοκεῖ γε καὶ ψευδῇ δοκεῖν.

ΚΡΕΩΝ.

κόμηνε νῦν τὴν δόξαν· εἰ δὲ ταῦτα μὴ

φανεῖτέ μοι τοὺς θρῶντας, ἐξερεῖθ' ὅτι

325

τὰ δειλὰ κέρδη πημοναῖς ἐργάζεται.

ΦΡΑΛΑΞ.

ἀλλ' εὖρεθείη μὲν μάλιστα· ἐὰν δέ τοι

ληθθῇ τε καὶ μὴ, τοῦτο γὰρ τύχῃ κρινεῖ,

οὐκ ἔσθ' ὅπως ὅψει σὺ δεῦρ' ἐλθόντα με.

καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνώμης τ' ἐμῆς

330

σωθεὶς ὀφείλω τοῖς θεοῖς πολλὴν χάριν.

ΧΟΡΟΣ.

πολλὰ τὰ δεινὰ κούδέν αν-

332 — 342. = 343 — 353.

θρώπου δεινότερον πέλει.

τοῦτο καὶ πολιοῦ πέραν

πόντου χειμερίῳ νότῳ

335

χωρεῖ, περιέφυχίοισιν

περῶν ὑπ' οἰδμασιν,

θεῶν τε τὰν ὑπερτάταν, Γᾶν

ἄφθιτον, ἀκαμάταν ἀποτρύεται,

ἰλλομένων ἀρότρων ἔτος εἰς ἔτος, ἱππεῖῳ γένει

πολεῦον.

340

κουρονόων τε φῦλον ὄρ-

343

νίθων ἀμφιβαλὼν ἄγει,

καὶ θηρῶν ἀγρίων ἔθνη,

345

πόντου τ' εἰταλίαν φύσιν

σπεύσασι δικτυοκλώσις,

περιρραδῆς ἀνὴρ·

κρατεῖ δὲ μηχαναῖς ἀγραύλου

θηρὸς ὀρυσσάτα, λασιαύχενά θ'

350

ἵππον ὑπάξεται ἀμφίλοπον ζυγὸν οὐρειὸν τ' ἀκ-

μῆτα ταῦρον.

353

καὶ φθέγμα καὶ ἀνεμόεν

φρόνημα καὶ ἀστυνόμους

355

ὄργας ἐδιδάξατο καὶ δυσαύλων

πάγων ὑπαίθρεια καὶ

δύσομβρα φεύγειν βέλη, παντοπόρος·

ἄπορος ἐπ' οὐδὲν ἔρχεται

360

τὸ μέλλον· "Αἶδα μόνον

φρεῦξιν οὐκ ἐπάξεται·

νόσων δ' ἀμηχάνων φυγὰς

συμπέφρασται.

✓

354 — 364. = 365 — 375.

σοφόν τι τὸ μηχανόεν 365

τέχνας ὑπὲρ ἐλπίδ' ἔχων

ποτὲ μὲν κακὸν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει.

νόμους παρείρων χθονὸς

θεῶν τ' ἔνορκον δίκαν ὑψίπολις·

ἄπολις, ὅτῳ τὸ μὴ καλὸν 370

ξύνεστι, τόλμας χάριν.

μήτ' ἔμοι παρῆστιος

γένοιτο μήτ' ἴσον φρονῶν

ὅς τᾶδ' ἔρδει. 375

ἐς δαιμόνιον τέρας ἀμφινόω

τόδε, πῶς εἰδὼς ἀντιλογήσω

τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην.

ὦ δύστηνος

καὶ δυστήνου πατρὸς Οἰδιπόδα, 380

τί ποτ' ; οὐ δὴ πού σέ γ' ἀπιστοῦσαν

τοῖς βασιλείοις ἀπάγουσι νόμοις

καὶ ἐν ἀφροσύνῃ καθελόντες ;

ΦΤΛΙΞ.

ἦδ' ἔστ' ἐκείνη τοῦργον ἢ ἔξουργασμένη·

τήνδ' εἵλομεν θάπτουσαν. ἀλλὰ ποῦ Κρέων ; 385

ΧΟΡΟΣ.

ὅδ' ἐκ δόμων ἀγορῆς εἰς δέον περᾶ.

ΚΡΕΩΝ.

τί δ' ἔστι ; ποίᾳ ξύμμετρος προὔβην τύχῃ ;

ΦΤΛΑΞ.

ἄναξ, βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον.

πρᾶνδαι γὰρ ἢ ἴπνοια τὴν γνώμην· ἐπεὶ

σχολῇ γ' ἂν ἤξιν δεῦρ' ἂν ἐξηύχουν ἐγὼ, 390

ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμιάσθην τότε.



ἀλλ' ἢ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ  
 ἔοικεν ἄλλη μῆκος οὐδὲν ἡδονῇ,  
 ἴκω, δι' ὄρκων καίπερ ὦν ἀπώμοτος,  
 κόρην ἄγων τήνδ', ἢ καθευρέθη τάφον 335  
 κοσμοῦσα. κληῖρος ἐνθάδ' οὐκ ἐπάλλετο,  
 ἀλλ' ἔστ' ἐμὸν θοῦρμαιον, οὐκ ἄλλου, τύδε.  
 καὶ νῦν, ἄναξ, τήνδ' αὐτὸς, ὥς θέλεις, λαβὼν,  
 καὶ κρῖνε καὶ ξέλεγχ'. ἐγὼ δ' ἐλεύθερος  
 δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν. 400

Κ Ρ Ε Ω Ν.

ἄγεις δὲ τήνδε τῷ τρόπῳ πόθεν λαβὼν;

Φ Γ Λ Α Ξ.

αὕτη τὸν ἄνδρ' ἔθαπτε. πάντ' ἐπίστασαι.

Κ Ρ Ε Ω Ν.

ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἃ φῆς;

Φ Γ Λ Α Ξ.

ταύτην γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν  
 ἀπεῖπας. ἄρ' ἐνδηλα καὶ σαφὴ λέγω; 405

Κ Ρ Ε Ω Ν.

καὶ πῶς ὁρᾶται καπίληπτος ἡρέθη;

Φ Γ Λ Α Ξ.

τοιοῦτον ἦν τὸ πρῶτον. ὥπως γὰρ ἤκομεν,  
 πρὸς σοῦ τὰ θεῖν' ἐκεῖν' ἐληπειλημένοι,  
 πᾶσαν κόνιν σήραντες ἢ κατεῖχε τὸν  
 νέκυν, μυδῶν τε σῶμα γυμνώσαντες εὔ, 410  
 καθήμεθ' ἄκρων ἐκ πάγων ὑπῆνεμοι,  
 ὁσμὴν ἀπ' αὐτοῦ μὴ βάλῃ πεφευγότες,  
 ἔγερτὶ κινῶν ἄνδρ' ἀνῆρ ἐπιρρόθοις  
 κακοῖσιν, εἴ τις τοῦδ' ἀφειδίῃσσι πόνου.  
 χρονον τὰδ' ἦν τοσοῦτον, ἔς τ' ἐν αἰθέρι 415

μέσῳ κατέστη λαμπρὸς ἡλίου κύκλος  
 καὶ καῦμ' ἔθαλπε· καὶ τότε' ἐξαίρνης χθονὸς  
 τυφῶς αἰέρας σκηπτὸν, οὐράνιον ἄχος,  
 πίμπλησι πεδίον, πᾶσαν αἰκίζων φρόνην  
 ὕλης πεδιάδος, ἐν δ' ἐμεστώθη μέγας 420  
 αἰθήρ· μύσαντες δ' εἵχομεν θείαν νόσον.  
 καὶ τοῦδ' ἀπαλλαγέντιος ἐν χρόνῳ μακροῷ,  
 ἢ παῖς ὁρᾶται, κἀνακωκύνει πικρᾶς  
 ὀρνιθος ὄξυν φθόγγον, ὥς ὅταν κενῆς  
 εὐνῆς νεοσσῶν ὄρσανθ' ὀφθαλμὸν βλέψη λέχος· 425  
 οὕτω δὲ χαῦτη, ψιλὸν ὡς ὄρε' ἰέκυν,  
 γόοισιν ἐξώμαξεν, ἐκ δ' ἀράς κακὰς  
 ἤρᾳτο τοῖσι τοῦργον ἐξεργασμένοις.  
 καὶ χερσὶν εὐθὺς διωρίαν φέρει κόνιν,  
 ἐκ τ' εὐκροτήτου χαλκῆας ἄρδην πρόχου 430  
 χυαῖσι τρισπόρδοισι τὸν ἰέκυν στέφει.  
 χῆμεῖς ἰδόντες ἰμέσθω, σὺν δέ τινι  
 θηρώμεθ' εὐθὺς οὐδὲν ἐκπεπληγμένην·  
 καὶ τάς τε πρόσθεν τάς τε νῦν ἡλέγχομεν  
 πράξεις· ἀπαρνος δ' οὐθενὸς καθίστατο, 435  
 ἀλλ' ἠδέως ἔμοιγε κάλγειν ὡς ἄμα.  
 τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι  
 ἠδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν  
 ἀλγεινόν. ἀλλὰ πάντα ταῦθ' ἥσσω λαβεῖν  
 ἐμοὶ πέφυκε τῆς ἐμῆς σωτηρίας. 440

ΚΡΕΩΝ.

σέ δ' ἤ, σέ τὴν νεύουσαν ἐς πέδον κῆρα,  
 φῆς, ἢ καταρνεῖ μὴ δεδρακέναι τάδε;

ΑΝΤΙΓΟΝΗ.

καὶ φημι δρᾶσαι κοῦν ἀπαρνοῦμαι τὸ μῆ.

ΚΡΕΩΝ.

σὺ μὲν κομίζοις ἄν σεαυτὸν ἧ θέλεις  
ἔξω βαρείας αἰτίας ἐλεύθερον·

445

σὺ δ' εἰπέ μοι μὴ μῆκος, ἀλλὰ σύντομα,  
ἤδη τὰ κηρυχθέντα μὴ πράσσειν τάδε;

ΑΝΤΙΓΟΝΗ.

ἤδη. τί δ' οὐκ ἔμελλον; ἐμφανῆ γὰρ ἦν.

ΚΡΕΩΝ.

καὶ διτ' ἐτόλμας τοῦσδ' ὑπερβαίνειν νόμους;

ΑΝΤΙΓΟΝΗ.

οὐ γάρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε  
οὐδ' ἡ ξύνοικος τῶν κατὰ θεῶν Δίκη,  
οἳ τοῦσδ' ἐν ἀνθρώποισιν ὄρισαν νόμους.

450

οὐδὲ σθένειν τοσοῦτον ὥρμην τὰ σὰ  
κηρύγμαθ' ὅστ' ἄγραπτα κασφαλῇ θεῶν  
νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν.

455

οὐ γάρ τι νῦν γε καχθεῖς, ἀλλ' εἰ ποτε  
ἔῃ ταῦτα, κοῦδεὶς οἶδεν ἐξ οἴου ἡγήνη.

τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενὸς  
φρόνημα δείσας, ἐν θεοῖσι τὴν δίκην

δώσειν. θανουμένη γὰρ ἐξήδη, τί δ' οὐ;

460

καὶ μὴ σὺ προὔκηρυξας. εἰ δὲ τοῦ χρόνου  
πρόσθεν θανοῦμαι, κέρδος αὐτ' ἐγὼ λέγω.

ὅστις γὰρ ἐν πολλοῖσιν ὥς ἐγὼ κακοῖς  
ἔῃ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει;

οὕτως ἔμοιγε τοῦδε τοῦ μέρους τυχεῖν

465

παρ' οὐδὲν ἄλγος· ἀλλ' ἄν, εἰ τὸν ἐξ ἐμῆς  
μητρὸς θανόντ' ἀθαρτὸν ἐσχόμεν νέκυν,

κείνοις ἄν ἤλγουν· τοῖσδε δ' οὐκ ἀλγύνομαι.

σοὶ δ' εἰ δοκῶ νῦν μῶρα δρωῶσα τυγχάνειν,

σχεδόν τι μῶρον μωρίαν ὀφλισκένω.

470

ΧΟΡΟΣ.

δηλοῖ τὸ γέννημ' ὦμὸν ἐξ ὦμου πατρὸς  
τῆς παιδός· εἴκειν δ' οὐκ ἐπίσταται κακοῖς.

ΚΡΕΩΝ.

ἀλλ' ἴσθι τοι τὰ σκλήρ' ἄγαν φρονήματα  
πίπτειν μάλιστα, καὶ τὸν ἐγκρατέστατον  
σίδηρον ὅπτιον ἐκ πυρὸς περισκελῇ  
θραυσθέντα καὶ ῥαγέντα πλεῖστ' ἂν εἰσίδοις.

475

σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους  
ἔππους καταριυθέντας. οὐ γὰρ ἐκπέλει  
φρονεῖν μέγ' ὅστις δοῦλός ἐστι τῶν πέλας.  
αὕτη δ' ὑβρίζειν μὲν τότ' ἐξηπίστατο,

480

νόμους ὑπερβαίνουσα τοὺς προκειμένους·  
ὑβρις δ', ἐπεὶ δέδρακεν, ἦδε δευτέρα,  
τούτοις ἐπανχεῖν καὶ δεδρακυῖαν γελᾶν.  
ἦ νῦν ἐγὼ μὲν οὐκ ἀνῆρ, αὕτη δ' ἀνῆρ,  
εἰ ταῦτ' ἀνατὶ νῆδε κείσεται κράτη.

485

ἀλλ' εἴτ' ἀδελφῆς εἴθ' ὁμαιμονεστέρα  
τοῦ παντὸς ἡμῖν Ζηνὸς ἐρκείου κυρεῖ,  
αὐτὴ τε χῆ ξύναιμος οὐκ ἀλύξετον  
μύρου κακίστου· καὶ γὰρ οὖν κείνην ἴσον  
ἐπαιτιῶμαι τοῦδε βουλευῆσαι τάφου.

490

καὶ νιν καλεῖτ'· ἔσω γὰρ εἶδον ἀρτίως  
λυσσῶσαν αὐτὴν οὐδ' ἐπήβολον φρενῶν.  
φιλεῖ δ' ὁ θυμὸς πρόσθεν ἠρῆσθαι κλοπεὺς  
τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων.

μισῶ γε μέντοι χῶταν ἐν κακοῖσί τις  
ἄλους ἔπειτα τοῦτο καλλύνειν θέλη.

495

ΑΝΤΙΓΟΝΗ.

Θέλεις τι μεῖζον ἢ κατακτεῖναί μ' ἐλὼν;

ΚΡΕΩΝ.

ἐγὼ μὲν οὐδέν· τοῦτ' ἔχων ἅπαντ' ἔχω.

ΑΝΤΙΓΟΝΗ.

τί δῆτα μέλλεις ; ὥς ἐμοὶ τῶν σῶν λόγων

ἄρεστον οὐδέν, μηδ' ἄρεσθείη ποτέ,

500

οὕτω δὲ καὶ σοὶ τᾶμι' ἀφρανδάνοντ' ἔφν.

καίτοι πόθεν κλέος γ' ἂν εὐκλεέστερον

κατέσχον ἢ τὸν αὐτάδελφον ἐν τάφῳ

τιθεῖσα ; τούτοις τοῦτο πᾶσιν ἀνδάνειν

λέγουτ' ἂν, εἰ μὴ γλῶσσαν ἐγκλείσοι φόβος.

505

ἀλλ' ἡ τυραννὶς πολλὰ τ' ἄλλ' εὐδαιμονεῖ,

κᾶξέστιν αὐτῇ δρᾶν λέγειν θ' ἂ βούλεται.

ΚΡΕΩΝ.

43.

σὺ τοῦτο μούνη τῶνδε Καδμεῖων ὀρεῖς.

ΑΝΤΙΓΟΝΗ.

ὀρεῶσι χοῖδε· σοὶ δ' ὑπὶλλουσι στόμα.

ΚΡΕΩΝ.

σὺ δ' οὐκ ἐπαιδεῖ, τῶνδε χωρὶς εἰ φρονεῖς ;

510

ΑΝΤΙΓΟΝΗ.

οὐδὲν γὰρ αἰσχρὸν τοὺς ὁμοσπλάγχχνους σέβειν.

ΚΡΕΩΝ.

οὐκουν ὅμαιμος χῶς καταντίον θανών ;

ΑΝΤΙΓΟΝΗ.

ὅμαιμος ἐκ μιᾶς τε καὶ ταύτοῦ πατρός

ΚΡΕΩΝ.

πῶς δῆτ' ἐκείνῳ δυσσεβῇ τιμᾶς χάριν ;

ΑΝΤΙΓΟΝΗ.

οὐ μαρτυρήσει ταῦθ' ὁ κατθανὼν νέκυς.

515

ΚΡΕΩΝ.

εἴ τοί σφε τιμᾶς ἐξ ἴσου τῷ δυσσεβεῖ.

ΑΝΤΙΓΟΝΗ.

οὐ γάρ τι δοῦλος, ἀλλ' ἀδελφὸς ὦλετο.

ΚΡΕΩΝ.

πορθῶν γε τήνδε γῆν • ὁ δ' ἀντιστὰς ὕπερ.

ΑΝΤΙΓΟΝΗ.

ῥῆμας ὃ γ' "Αἰδῆς τοὺς νόμους ἴσους ποθεῖ.

ΚΡΕΩΝ.

ἀλλ' οὐχ ὁ χρησιτὸς τῷ κακῷ λαχεῖν ἴσος.

520

ΑΝΤΙΓΟΝΗ.

τίς οἶδεν εἰ κάτωθεν εὐαγῇ τάδε ;

ΚΡΕΩΝ.

οὔτοι ποθ' οὐχόθρ' οὐδ' ὅταν θάνη, φίλος.

ΑΝΤΙΓΟΝΗ.

οὔτοι συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν.

ΚΡΕΩΝ.

κάτω νυν ἔλθοῦς, εἰ φιλητέον, φίλει  
κείνους • ἐμοῦ δὲ ζῶντος οὐκ ἄρξει γυνή.

525

ΧΟΡΟΣ.

καὶ μὴν πρὸ πυλῶν ἦδ' Ἰσμήνη,  
φιλάδελφα κάτω δάκρυ' εἰδομένη •  
νεφέλη δ' ὀφρύων ὕπερ αἵματόεν  
ῥέθος αἰσχύνει,  
τέγγουσ' εὐῶπα παρειάν.

530

ΚΡΕΩΝ.

σὺ δ', ἦ κατ' οἴκους ὥς ἔχιδν' ὑφειμένη  
λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον  
τρέφων δὺ' ἅτα κάπαναστάσεις θρόνων,  
φέρ', εἰπὲ δὴ μοι, καὶ σὺ τοῦδε τοῦ τάφου  
φρίσεις μετασχεῖν, ἢ ἔξομεῖ τὸ μὴ εἰδέναι ;

535

ΙΣΜΗΝΗ.

δέδρακα τοῦργον, εἵπερ ἦδ' ὁμοῖοθεῖ,  
καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας.

ΑΝΤΙΓΟΝΗ.

ἀλλ' οὐκ ἔάσει τοῦτό γ' ἡ δίκη σ', ἐπεὶ



οὐτ' ἠθέλησας οὐτ' ἐγὼ 'κοινωσάμην.

ΙΣΜΗΝΗ.

ἀλλ' ἐν κακοῖς τοῖς σοῖσιν οὐκ αἰσχύνομαι  
ξύμπλουν ἐμαυτὴν τοῦ πάθους ποιουμένη. 540

ΑΝΤΙΓΟΝΗ.

ὦν τοῦργον "Αἰδης χοῖ κάτω ξυνίστορες·  
λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.

ΙΣΜΗΝΗ.

μήτοι, κασιγνήτη, μ' ἀτιμάσης τὸ μὴ οὐ  
θανεῖν τε σὺν σοὶ τὸν θανόντα θ' ἀγνίσαι. 545

ΑΝΤΙΓΟΝΗ.

μή μοι θάνης σὺ κοινὰ, μηδ' ἄ μὴ 'θιγες  
ποιοῦ σεαυτῆς. ἀρκέσω θνήσκουσ' ἐγώ.

ΙΣΜΗΝΗ.

καὶ τίς βίος μοι σοῦ λελειμμένη φίλος;

ΑΝΤΙΓΟΝΗ.

Ἄρῃοντ' ἐρώτα. τοῦδε γὰρ σὺ κηδεμών.

ΙΣΜΗΝΗ.

τί ταῦτ' ἀνδρῶς μ' οὐδὲν ὠφελομένη; 550

ΑΝΤΙΓΟΝΗ.

ἀλγοῦσα μὲν δῆτ', εἰ γέλοι' ἐν σοὶ γελῶ.

ΙΣΜΗΝΗ.

τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτι ὠφελοῖμ' ἐγώ;

ΑΝΤΙΓΟΝΗ.

σῶσον σεαυτήν. οὐ φθορῶ σ' ὑπεκφυγεῖν.

ΙΣΜΗΝΗ.

οἴμοι τάλαινα, κάμπλάκω τοῦ σοῦ μόρου;

ΑΝΤΙΓΟΝΗ.

οὐ μὲν γὰρ εἴλου ζῆν, ἐγὼ δὲ κατθανεῖν. 555

ΙΣΜΗΝΗ.

ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἑμοῖς λόγοις.

ΑΝΤΙΓΟΝΗ.

καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ 'δόκουν φρονεῖν.

ΙΣΜΗΝΗ.

καὶ μὴν ἴση νῶν ἔστιν ἡ ῥαμαρτία.

ΑΝΤΙΓΟΝΗ.

θάρσει. σὺ μὲν ζῆς, ἡ δ' ἐμὴ ψυχὴ πάλαι  
τέθνηκεν, ὥστε τοῖς θανοῦσιν ὠφελεῖν.

560

ΚΡΕΩΝ.

τὼ παῖδε φημὶ τῷδε τὴν μὲν ἀρτίως  
ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφν.

ΙΣΜΗΝΗ.

οὐ γάρ ποτ', ὦναξ, οὐδ' ὅς ἂν βλάστη μένει  
νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.

ΚΡΕΩΝ.

σοὶ γοῦν, ὅθ' εἴλου σὺν κακοῖς πράσσειν κακά.

565

ΙΣΜΗΝΗ.

τί γὰρ μόνη μοι τῆσδ' ἄτερ βιώσιμον;

ΚΡΕΩΝ.

ἀλλ' ἦδε μέντοι μὴ λέγ'· οὐ γὰρ ἔστ' ἔτι.

ΙΣΜΗΝΗ.

ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαυτοῦ τέκνου;

ΚΡΕΩΝ.

ἀρώσιμοι γὰρ χᾶτέρων εἰσὶν γύαι.

ΙΣΜΗΝΗ.

οὐχ ὥς γ' ἐκείνη τῆδέ τ' ἦν ἡρμοσμένα.

570

ΚΡΕΩΝ.

κακὰς ἐγὼ γυναῖκας υἱέσι στυγῶ.

ΙΣΜΗΝΗ.

ὦ φίλταθ' Αἴμον, ὥς σ' ἀτιμάζει πατήρ.

ΚΡΕΩΝ.

ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.

ΧΟΡΟΣ.

ἡ γὰρ στερήσεις τῆσδε τὸν σαυτοῦ γόνον;

ΚΡΕΩΝ.

Αἰδῆς ὁ παύσων τούσδε τοὺς γάμους ἔφν.

575

## ΧΟΡΟΣ.

δεδογμέν', ὥς ἔοικε, τήνδε καίθαρειν.

## ΚΡΕΩΝ.

καὶ σοί γε κάμοί. μὴ τριβάς ἐτι, ἀλλὰ νιν  
κομίζετ' εἴσω, δμῶες· ἐκ δὲ τοῦδε χρηὴ  
γυναικας εἶναι τάσδε μηδ' ἀναιμένας.

φεύγουσιν γάρ τοι χοὶ θρασεῖς, ὅταν πέλας 580  
ἤδη τὸν Ἄϊδην εἰσορῶσι τοῦ βίου.

## ΧΟΡΟΣ.

εὐδαίμονες οἷσι κακῶν ἀγενοτος αἰών.

οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, ατὰς 585  
οὐδὲν ἐλλείπει, γενεᾶς ἐπὶ κλῆθος ἔρπον·

ὅμοιον ὥστε ποντίαις

οἶδμα δυσπνόοις ὅταν

Θρηῆσαισιν ἔρεβος ὑφαλον ἐπιδράμη πνοαῖς,  
κυλίνδει βυσσόθεν κελαινὰν 590

θῖνα καὶ δυσάνεμον,

σιόντῳ βρέμονσι δ' ἀντιπλήγες ἀκταί.

ἀρχαῖα τὰ λαβδακιδᾶν οἴκων δροῶμαι 593

πήματα φθιπῶν ἐπὶ πῆμασι πίπτοντ', 595

οὐδ' ἀπαλλάσσει γενεὰν γένος. ἀλλ' ἔρείπει

θεῶν τις, οὐδ' ἔχει λύσιν.

νῦν γὰρ ἐσχάτας ὑπὲρ

ρίζας ὃ τέτατο φάος ἐν Οἰδίπου δόμοις, 600

κατ' αὖ νιν φοινία θεῶν τῶν

νεοτέρων ἀμᾶ κόνις,

λόγου τ' ἄνοια καὶ φρενῶν Ἐρινύς.

τεὰν, Ζεῦ, δύνασιν τίς ἀνδρῶν

ὑπερβασία κατὰσχοι, 605

582 — 592. = 593 — 603.

604 — 614. = 615 — 625.

τὰν οὔθ' ὕπνος αἶρεῖ ποθ' ὁ παντογήρως  
 οὔτε θεῶν ἄκμητοι  
 μῆνες, ἀγήρως δὲ χρόνον δυνάστας  
 κατέχεις Ὀλύμπου μαρμαρόεσσαν αἴγλαν. 610  
 τό τ' ἔπειτα καὶ τὸ μέλλον  
 καὶ τὸ πρὶν ἐπαρκέσει  
 νόμος ὅδ', οὐδὲν ἔρπων  
 θνατῶν βιότῳ πάμπολις ἐκτὸς αἵτας.  
 ἅ γὰρ δὴ πολὺπλαγκτος ἐλπίς 615  
 πολλοῖς μὲν ὄνασις ἀνδρῶν,  
 πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων.  
 εἰδότει δ' οὐδὲν ἔρπει,  
 πρὶν πυρὶ θερμῷ πόδα τις προσάυρη.  
 σοφία γὰρ ἐκ τοῦ κλεινὸν ἔπος πέφανται, 620  
 τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν  
 τῷδ' ἔμμεν ὅτῳ φρένας  
 θεὸς ἄγει πρὸς αἵταν.  
 πράσσει δ' ὀλιγοστόν χρόνον ἐκτὸς αἵτας. 625  
 ὅδε μὲν Αἴμων, παίδων τῶν σῶν  
 νέατον γέννημ'. ἄρ' ἀχνύμενος  
 [τῆς μελλογάμου]  
 τάλιδος ἦκει μόρον Ἀντιγόνης,  
 ἀπάτας λεχέων ὑπεραλγῶν ; 630

ΚΡΕΩΝ.

τάχ' εἰσόμεσθα μάντεων ὑπέρτερον.  
 ὦ παῖ, τελείαν ψήφον ἄρα μὴ κλύων  
 τῆς μελλονύμφου πατρὶ λυσσαίνων πάρει ;  
 ἢ σοὶ μὲν ἡμεῖς πανταχῇ δρωῶντες φίλοι ;

## ΛΙΜΩΝ.

πάτερ, σός εἰμι· καὶ σὺ μοι γνώμας ἔχων 635  
 χρηστὰς ἀπορροῖς, αἷς ἔγωγ' ἐφέπομαι.  
 ἔμοι γὰρ οὐδείς ἀξίως ἔσται γάμος  
 μείζων φέρεσθαι, σοῦ καλῶς ἡγουμένου.

## ΚΡΕΩΝ.

οὕτω γὰρ, ὦ παῖ, χρὴ διὰ στέρνων ἔχειν,  
 γνώμης πατροφῆας πάντ' ὀπισθεν ἑστάναι. 640  
 τούτου γὰρ οὐνεκ' ἄνδρες εὐχονται γονὰς  
 κατηκόους φύσαντες ἐν δόμοις ἔχειν,  
 ὥς καὶ τὸν ἐχθρὸν ἀνταμύνονται κακοῖς,  
 καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί.  
 ὅστις δ' ἀνωφέλῃτα φριτύει τέκνα, 645  
 τί τόνδ' ἂν εἴποις ἄλλο πλὴν αἰτῶ πόρους  
 φῦσαι. πολὺν δὲ τοῖσιν ἐχθροῖσιν γέλων;  
 μὴ νῦν ποτ', ὦ παῖ, τὰς φρένας γ' ὑφ' ἡδονῆς  
 γυναικὸς οὐνεκ' ἐκβάλλης, εἰδὼς ὅτι  
 ψυχρὸν παραγκάλισμα τοῦτο γίγνεται, 650  
 γυνὴ κακὴ ξύνευνος ἐν δόμοις. τί γὰρ  
 γένοιτ' ἂν ἑλκος μεῖζον ἢ φίλος κακός;  
 ἀλλὰ πτύσας ὥσεί τε δυσμενῇ μέθες  
 τὴν παῖδ' ἐν Αἰδοῦ τήνδε νυμφεύσειν τινί.  
 ἐπεὶ γὰρ αὐτὴν εἶλον ἐμφανῶς ἐγὼ 655  
 πόλεως ἀπιστήσασαν ἐκ πάσης μύθῃ,  
 ψευδῇ γ' ἑμαυτὸν οὐ καταστήσω πόλει.  
 ἀλλὰ κτενῶ. πρὸς ταῦτ' ἐφηνεῖτω Δία  
 ξύναιμιον. εἰ γὰρ δὴ τὰ γ' ἐγγενῇ φύσει  
 ἄκοσμος θρέψω, κάρτα τοὺς ἐξω γένους. 660  
 ἐν τοῖς γὰρ οἰκείοισιν ὅστις ἔστ' ἀνὴρ  
 χρηστὸς, φανεῖται καὶ πόλει δίκαιος ὢν.

ὅστις δ' ὑπερβάς ἢ νόμους βιάζεται,  
 ἢ τοῦπιτάσσειν τοῖς κρατοῦσιν ἐννοεῖ,  
 οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἑμοῦ τυχεῖν. 665  
 ἀλλ' ὃν πόλις στήσεις, τοῦδε χρὴ κλύειν,  
 καὶ σμικρὰ καὶ δίκαια καὶ τάναντία.  
 καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοίην ἐγὼ  
 καλῶς μὲν ἄρχειν, εὖ δ' ἂν ἄρχεσθαι θέλειν,  
 δορός τ' ἂν ἐν χειμῶνι προστεταγμένον 670  
 μένειν δίκαιον κἀγαθὸν παραστάτην.  
 ἀναρχίας δὲ μεῖζον οὐκ ἔστιν κακόν.  
 αὕτη πόλεις τ' ὄλλυσιν, ἣδ' ἀναστάτους  
 εἰκους τίθησιν· ἣδε σὺν μάχῃ δορὸς  
 τροπὰς καταρῆήγνυσι· τῶν δ' ὀρθουμένων 675  
 σώζει τὰ πολλὰ σώμαθ' ἢ πειθαρχία.  
 οὕτως ἀμυντέ· ἐστὶ τοῖς κοσμουμένοις,  
 κοῦτοι γυναικὸς οὐδαμῶς ἰσσητέα.  
 κρεῖσσον γάρ, εἴτερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν  
 κοῦκ ἂν γυναικῶν ἥσσονες καλοίμεθ' ἂν. 680

ΧΟΡΟΣ.

ἡμῖν μὲν, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα,  
 λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι.

ΑΙΜΩΝ.

πᾶτες, θεοὶ φύουσιν ἀνθρώποις φρένας,  
 πάντων ὅσ' ἐστὶ χρημάτων ὑπέρτατον.  
 ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, 685  
 οὐτ' ἂν δυνάμην μήτ' ἐπισταίμην λέγειν·  
 γένοιτο μέντ' ἂν χαίτερόν καλῶς ἔχον.  
 σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν ὅσα  
 λέγει τις ἢ πράσσει τις ἢ ψέγειν ἔχει.  
 τὸ γὰρ σὺν ὄμμα δεινὸν ἀνδρὶ δημότῃ 690



λόγοις τοιούτοις, οἷς σὺ μὴ τέργει κλύων·  
 ἔμοι δ' ἀκούειν ἔσθ' ἐπὶ σκότον τάδε,  
 τὴν παῖδα ταύτην οἷ' ὀδύρεται πόλις,  
 πασῶν γυναικῶν ὡς ἀναξιώτατη  
 κάκισι' αἰ' ἔργων εὐκλείεσταιον γθίρει·

695

Ἦμισ τὸν αὐτῆς αὐτάδελφον ἐν φροναῖς  
 πεπτῶτ' ἄθαρπτον μῆθ' ὑπ' ὀμηστῶν κυνῶν  
 εἷας' ὀλέσθαι μῆθ' ὑπ' οἰωνῶν τινός·  
 οὐχ ἦδε χρυσῆς ἀξία τιμῆς λαχεῖν; —  
 τοιάδ' ἐρεμνὴ σῖγ' ἐπέρχεται φάτις.

700

ἔμοι δὲ σοῦ πράσσοντος εὐτυχῶς, πάτερ,  
 οὐκ ἔστιν οὐδὲν κτῆμα τιμώτερον.

τί γὰρ πατρὸς θάλλοντος εὐκλείας τέκνοις  
 ἄγαλμα μεῖζον, ἢ τί κρὸς παίδων πατρί;  
 μὴ νυν ἐν ἧθις μούνον ἐν σαινεῷ θόρει,  
 ὡς φῆς σὺ, κοῦδὲν ἄλλο. τοῦτ' ὀρθῶς ἔχειν.

705

ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόρος δοκεῖ,  
 ἢ γλῶσσαν, ἢν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,  
 οὗτοι διαπτυχθέντες ὤφθησαν κενοί.

ἀλλ' ἄνδρα, καὶ τις ἦ σοφὸς, τὸ μανθάνειν  
 πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν.

710

ὄρῃς παρὰ ρεῖθροισι χειμάρροισι ὅσα  
 δένδρων ὑπέκει. κλῶνας ὡς ἐκσφάζεται·

τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται.

αὕτως δὲ ναὸς ὅστις ἐγκρατὴς πόδα  
 τείνας ὑπέκει μηδὲν, ὑπτίοις κάτω

715

στρέψας τὸ λοιπὸν σίλημασιν ναυτίλλεται.

ἀλλ' εἶκε θυμοῦ καὶ μετὰστασιν δίδου.

γνώμη γὰρ εἴ τις καὶ ἐμοῦ νεωτέρου  
 πρόσσεσι, φήμ' ἔγωγε πρεσβεύειν πολὺ

720

ῥῆναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων ·  
· ἰδ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτῃ ῥέπειν,  
καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν.

ΧΟΡΟΣ.

ἄναξ, σέ τ' εἰκὸς, εἴ τι καίριον λέγει,  
μαθεῖν, σέ τ' αὖ τοῦδ' · εὖ γὰρ εἴρηται διπλᾶ. 725

ΚΡΕΩΝ.

οἱ τηλικοῖδε καὶ διδαξόμεσθα δὴ  
φρονεῖν πρὸς ἄνδρὸς τηλικοῦδε τὴν φύσιν;

ΑΙΜΩΝ.

μηδὲν τὸ μὴ δίκαιον · εἰ δ' ἐγὼ νέος,  
οὐ τὸν χρόνον χρὴ μᾶλλον ἢ τὰργα σκοπεῖν.

ΚΡΕΩΝ.

ἔργον γὰρ ἔστι τοὺς ἀκοσμοῦντας σέβειν. 730

ΑΙΜΩΝ.

οὐδ' ἂν κελεύσαιμ' εὐσεβεῖν εἰς τοὺς κακοὺς.

ΚΡΕΩΝ.

οὐχ ἦδε γὰρ τοιᾶδ' ἐπείληπται νόσφ;

ΑΙΜΩΝ.

οὐ φησι Θήβης τῆσδ' ὁμόπιτολις λεώς.

ΚΡΕΩΝ.

πόλις γὰρ ἡμῶν ἀμὲ χρὴ τάσσειν ἐρεῖ;

ΑΙΜΩΝ.

ὁρᾷς τόδ' ὥς εἴρηκας ὥς ἄγαν νέος; 735

ΚΡΕΩΝ.

ἄλλω γὰρ ἢ ἡμοὶ χρὴ γε τῆσδ' ἄρχειν χθονός;

ΑΙΜΩΝ.

τόλις γὰρ οὐκ ἔσθ' ἥτις ἄνδρός ἐσθ' ἐνός.

ΚΡΕΩΝ.

οὐ τοῦ κρατοῦντος ἡ πόλις νομίζεται;

ΑΙΜΩΝ.

καλῶς ἐρήμης γ' ἂν σὺ γῆς ἄρχοις μόνος.

Κ Ρ Ε Ω Ν.

ὅδ', ὥς ἔοικε, τῇ γυναικὶ συμμαχεῖν.

740

Α Ι Μ Ω Ν.

εἴπερ γυνὴ σύ· σοῦ γὰρ οὖν προκίθεμαι.

Κ Ρ Ε Ω Ν.

ὦ παγκάκιστε, διὰ δίκης ἰὼν πατρί.

Α Ι Μ Ω Ν.

οὐ γὰρ δίκαιά σ' ἐξαμαρτάνονθ' ὄρω.

Κ Ρ Ε Ω Ν.

ἀμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων;

Α Ι Μ Ω Ν.

οὐ γὰρ σέβεις, τιμὰς γε τὰς θεῶν πατῶν.

745

Κ Ρ Ε Ω Ν.

ὦ μισρὸν ἦθος καὶ γυναικὸς ὕστερον.

Α Ι Μ Ω Ν.

οὐτᾶν ἔλοις ἦσσω γε τῶν αἰσχυρῶν ἐμέ.

Κ Ρ Ε Ω Ν.

ὁ γοῦν λόγος σοι πᾶς ὑπὲρ κείνης ὅδε.

Α Ι Μ Ω Ν.

καὶ σοῦ γε κάμοῦ, καὶ θεῶν τῶν νερτέρων.

Κ Ρ Ε Ω Ν.

ταύτην ποτ' οὐκ ἔσθ' ὥς ἔτι ζῶσαν γαμεῖς.

750

Α Ι Μ Ω Ν.

ἦδ' οὔν θανεῖται, καὶ θανοῦν' ὀλεῖ τινά.

Κ Ρ Ε Ω Ν.

ἦ ἀπαπειλῶν ᾧδ' ἐπεξέρχει θρασύς;

Α Ι Μ Ω Ν.

τίς δ' ἔστ' ἀπειλὴ πρὸς κενὰς γνώμας λέγειν;

Κ Ρ Ε Ω Ν.

κλαίων φρενώσεις, ὧν φρενῶν αὐτὸς κενός.

Α Ι Μ Ω Ν.

εἰ μὴ πατήρ ἦσθ', εἶπον ἄν σ' οὐκ εὖ φρονεῖν. 755

ΚΡΕΩΝ.

γυναικὸς ὦν δούλευμα, μὴ κώτιλλε με.

ΑΙΜΩΝ.

βούλει λέγειν τι, καὶ λέγων μηδὲν κλύειν;

ΚΡΕΩΝ.

ἄληθες; ἀλλ' οὐ, τόνδ' Ὀλυμπον, ἴσθ' ὅτι  
χαίρων ἐπὶ νόγοισι δειννάσεις ἐμέ.

ἄγετε τὸ μῦθος, ὡς κατ' ὄμματ' αὐτίκα  
παρόντι θνήσκη πλησία τῷ νυμφίῳ.

760

ΑΙΜΩΝ.

οὐ δῆτ' ἔμοιγε, τοῦτο μὴ δόξης ποτὲ,  
οὐθ' ἥδ' ὀλεῖται πλησία, σύ τ' οὐδαμὰ  
τοῦμὸν προσόψει κρατ' ἐν ὀφθαλμοῖς ὄρων,  
ὡς τοῖς θέλουσι τῶν φίλων μάλιστα ξυνών.

765

ΧΟΡΟΣ.

ἄνῃρ, ἄναξ, βέβηκεν ἐξ ὀργῆς ταχύς·  
νοῦς δ' ἐστὶ τηλικούτος ἀλγίστας βαρύς.

ΚΡΕΩΝ.

δράτω, φρονεῖτω μεῖζον ἢ κατ' ἄνδρ' ἰών·  
τὰ δ' οὖν κόρα τάδ' οὐκ ἀπαλλάξει μόρου.

ΧΟΡΟΣ.

ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς;

770

ΚΡΕΩΝ.

οὐ τήν γε μὴ θιγοῦσαν. εὔ γὰρ οὖν λέγεις.

ΧΟΡΟΣ.

μόρῳ δὲ ποίῳ καὶ σφε βουλεύει κτανεῖν;

ΚΡΕΩΝ.

ἄγων ἔρημος ἔνθ' ἂν ἧ βροτῶν στίβος  
κρύψω πετρώδει ζῶσαν ἐν κατώρυχι,  
φορηῆς τοσοῦτον ὡς ἄγος μόνον προθεῖς,  
ὅπως μίασμα πᾶς ὑπεκφύγῃ πόλις.  
κάκεϊ τὸν Ἀιδην, ὃν μόνον σέβει θεῶν.

775

αἰτουμένην που τεύξεται τὸ μὴ θανεῖν,  
ἢ γνώσεται γοῦν ἀλλὰ τηριζαῦθ' ὅτι  
πόνος περισσὸς ἐστὶ τὰν Ἀιδου σέβειν.

780

ΧΟΡΟΣ.

"Ερως ἀνίκατε μάχαν,  
"Ερως, ὅς ἐν κτήμασι πίπτεις,  
ὅς ἐν μαλακαῖς παρειαῖς  
νεάνιδος ἐννυχεύεις,  
φροῖτᾱς δ' ὑπερπόντιος ἐν τ' ἀγρονόμοις αὐλαῖς· 785  
καί σ' οὔτ' ἀθανάτων φνύξιμος οὐδεὶς  
οὔθ' ἀμερίων ἐπ' ἀνθρώ-  
πων, ὁ δ' ἔχων μέμνηεν.  
σὺ καὶ δικαίων ἀδίκους  
φρένας παρὰσπᾱς ἐπὶ λώβῃ·  
σὺ καὶ τόδε νεῖκος ἀνδρῶν  
ξύναιμον ἔχεις ταράξας·  
μακᾷ δ' ἐναργεῖς βλεφάρων ἥμερος εὐλέκτρον 795·  
νύμφας, τῶν μεγάλων πάρεδρος ἐν ἀρχαῖς  
θεσμῶν. ἄμαχος γὰρ ἐμπαί-  
ζει θεὸς Ἀφροδίτα.  
νῦν δ' ἤδη ἴγῳ καὐτὸς θεσμῶν  
ἔξω φέρομαι τὰδ' ὄρων, ἴσχειν δ'  
οὐκ ἔτι πηγὰς δύναιμαι δακρύνων,  
τὸν παγκοίταν ὅθ' ὄρῳ θάλαμον  
τήνδ' Ἀντιγόνην ἀνύτουσαν.

790

795

800

805

ΑΝΤΙΓΟΝΗ.

ὄρᾱι' ἔμ', ὃ γὰρ πατρίας πολῖται,  
τὰν νεάταν ὁδὸν

781 — 790. = 791 — 800.

806 — 816. = 823 — 833.

στείχουσαν, νέατον δὲ φέγ-  
 γος λεύσσουσαν ἀελίου,  
 κοῦποι' αὖθις· ἀλλὰ μ' ὁ παγ-  
 κοίτας "Αἰδας ζῶσαν ἄγει  
 τὰν Ἀχέροντος  
 ἀκτὰν, οὐθ' ὑμεναίων  
 ἔγκληρον, οὔτ' ἐπινύμφειός  
 πώ μέ τις ὕμνος ὕμ-  
 νησεν, ἀλλ' Ἀχέροντι νυμφεύσω.

810

815

ΧΟΡΟΣ.

οὐκοῦν κλεινὴ καὶ ἔπαινον ἔχουσ'  
 ἐς τόδ' ἀπέρχει κεῦθος νεκύνων,  
 οὔτε φθινάσιν πληγεῖσα νόσοις  
 οὔτε ξιφέων ἐπίχειρα λαχοῦσ',  
 ἀλλ' αὐτόνομος, ζῶσα, μόνη δι'  
 θνατῶν, Αἶδαν καταβήσει.

820

ΑΝΤΙΓΟΝΗ.

ἤκουσα δὴ λυγροτάταν ὀλέσθαι  
 τὰν Φρυγίαν ξέναν  
 Ταντάλου Σιπύλῳ πρὸς ἄκ-  
 ρῳ, τὰν κισσὸς ὥς ἀτενὴς  
 πετραία βλάστα δάμασεν,  
 καὶ νιν ὄμβρῳ τακομένην,  
 ὥς φάτις ἀνδρῶν,  
 χιῶν τ' οὐδαμὰ λείπει  
 τέγγει θ' ὑπ' ὀφρύσι παγκλαύτοις  
 δειράδας· ἃ με δαί-  
 μων ὁμοιοτάταν κατευνάζει.

825

830

ΧΟΡΟΣ.

ἀλλὰ θεός τοι καὶ θεογεννῆς,



ἡμεῖς δὲ βροτοὶ καὶ θνητογενεῖς. 835  
καίτοι φθιμένῳ τοῖς ἰσοθέοις  
ἔγκληρα λαχεῖν μέγ' ἀκούσαι.

ΑΝΤΙΓΟΝΗ.

οἷμοι γελῶμαι. τί με, πρὸς θεῶν πατρῶων, 838  
οὐκ οὐλομένην ὑβρίζεις, 840

ἀλλ' ἐπίφαντον ;

ὦ πόλις, ὦ πόλεως

πολυκτῆμονες ἄνδρες ·

ἰὼ Διρκαῖαι κρῆναι Θήβας τ'

εὐαρμιάτου ἄλσος, ἔμπας 845

ξυμμάρτυρας ὕμν' ἐπικτιῶμαι,

οἷα φίλων ἀκλαυτος, οἷοις νόμοις

πρὸς ἔρμα τυμβόχωστον ἔρχομαι τάφρου ποταινίου

ἰὼ δύστανος, 850

[οὐτ' ἐν βροτοῖς οὐτ' ἐν νεκροῖσιν]

μέτοικος, οὐ ζῶσιν, οὐ θανοῦσιν.

ΧΟΡΟΣ.

προβᾶς' ἐπ' ἔσχατον θράσους

ὑψηλὸν ἐς Δίκας βάθρον

προσέπεσες, ὦ τέκνον, πολύ. 855

πατρῶον δ' ἐκτίνεις τιν' ἄθλον

ΑΝΤΙΓΟΝΗ.

ἔψανσας ἀλγεινοτάτας ἑμοὶ μερίμνας

πατρὸς τριπόλιστον οἶκτον,

τοῦ τε πρόπαντος

ἀμετέρου πότμου 860

κλεινοῖς Λαβδακίδαισιν.

ἰὼ ματρῶαι λέκτρων ἄται

κοιμήματά τ' αὐτογέννητ'

ἐμῷ πατρὶ δυσμόρον ματρὸς,  
οἷων ἐγὼ ποθ' ἅ ταλαίφρων ἔφυν·  
πρὸς οὖς ἄραϊος, ἄγαμος, ἅδ' ἐγὼ μέτοικος ἔρ-  
χομαι.

865

ὠδὲ δυσπότμων  
κασίγνητε γάμων κυρήσας,  
θανῶν ἔτ' οὕσαν κατήναρές με.

870

ΧΟΡΟΣ.

σέβειν μὲν εὐσέβειά τις,  
κράτος δ' ὅτῳ κράτος μέλει  
παραβατὸν οὐδαμῇ πέλει,  
σὲ δ' αὐτόγνωτος ὤλεσ' ὀργά.

875

ΑΝΤΙΓΟΝΗ.

ἄκλαντος, ἄφιλος, ἀνυμέναιος,  
ταλαίφρων ἄγομαι τάνδ' ἐτοίμαν ὁδόν.  
οὐκ ἔτι μοι τόδε λαμπάδος ἱρὸν ὄμμα  
θέμις ὄραν ταλαίνα·  
τὸν δ' ἐμὸν πότμον ἀδάκρυτον οὐδεὶς φίλων στε-  
νάζει.

880

ΚΡΕΩΝ.

ἄρ' ἴστ', αἰοιδὰς καὶ γόους πρὸ τοῦ θανεῖν,  
ὥς οὐδ' ἂν εἷς παύσαιτ' ἂν, εἰ χρειῇ λέγειν ;  
οὐκ ἄξεθ' ὥς τάχιστα, καὶ κατηρεφεῖ  
τύμβῳ περιπτύξαντες, ὥς εἶρηκ' ἐγὼ,  
ἄφετε μόνην ἔρημον, εἴτε χρῇ θανεῖν  
εἴτ' ἐν τοιαύτῃ ζῶσα τυμβεύειν στέγη·  
ἡμεῖς γὰρ ἄγνοι τοῦ πὶ τήνδε τὴν κόρην·  
μετοικίας δ' οὖν τῆς ἄνω στερήσεται.

885

890

ΑΝΤΙΓΟΝΗ.

ὦ τύμβος, ὦ νυμφεῖον, ὦ κατασκαφῆς  
οἴκησις ἀείφρουρος, οἷ πορεύομαι

πρὸς τοὺς ἑμμαντῆς, ὧν ἀριθμὸν ἐν νεκροῖς  
 πλεῖστον δέδεκται Φερσέγασσ' ὀλωλότων·  
 ὧν λαισθία ἄγῳ καὶ κάκιστα δι' μακρῷ  
 895 κάτειμι, πρὶν μοι μοῖραν ἐξήκειν βίου.  
 ἔλθοῦσα μέντοι κάρτ' ἐν ἐλπίσιν τρέφω  
 φίλῃ μὲν ἤξειν πατρί, προσφιλῆς δὲ σοί,  
 μήτηρ, φίλῃ δὲ σοί, κασίγνητον κάρα·  
 ἐπεὶ θανόντας ἀντιόχειρ ὑμᾶς ἐγὼ  
 900 ἔλουσα κάκῳσμησα κάπιτυμβίους  
 χοᾶς ἔδωκα· νῦν δὲ, Πολύνεικες, τὸ σὸν  
 δέμας περιστέλλουσα τοιάδ' ἀρνημαί.  
 καίτοι σ' ἐγὼ ἵμνησα τοῖς φρονοῦσιν εὖ.  
 οὐ γάρ ποτ' οὔτ' ἂν εἰ τέκνων μήτηρ ἔφυν  
 905 οὔτ' εἰ πόσις μοι κατθανὼν ἐτήκετο,  
 βία πολιτῶν τόνδ' ἂν ἠρόμην πόνον.  
 τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω;  
 πόσις μὲν ἂν μοι, κατθανόντος, ἄλλος ἦν,  
 καὶ παῖς ἀπ' ἄλλου φωτὸς, εἰ τοῦδ' ἠμπλακον,  
 910 μητρὸς δ' ἐν Αἰδου καὶ πατρὸς κεκευθότιν  
 οὐκ ἔστ' ἀδελφὸς ὅστις ἂν βλάστοι ποτέ.  
 τοιῷδε μέντοι σ' ἐκπροτιμήσας ἐγὼ  
 νόμῳ, Κρέοντι ταῦτ' ἔδοξ' ἀμαρτάνειν  
 καὶ δεινὰ τολμᾶν, ὧ κασίγνητον κάρα.  
 915 καὶ νῦν ἄγει με διὰ χειρῶν οὔτω λαβὼν,  
 ἄλεκτρον, ἀνυμέναιον, οὔτε του γάμου  
 μέρος λαχοῦσαν οὔτε παιδείου τροφῆς,  
 ἀλλ' ὧδ' ἔρημος πρὸς φίλων ἢ δύσμορος  
 920 ζῶσ' εἰς θανόντων ἔρχομαι κατασκαφάς·  
 ποίαν παρεξελθοῦσα δαιμόνων δίκην;  
 τί χρή με τὴν δύστηνον εἰς θεοὺς ἔτι

βλέπειν ; τίν' αὐδ' ἄν ξυμμάχων ; ἐπεὶ γε δὴ  
τὴν δυσσέβειαν εὐσεβοῦς' ἐκτησάμην.  
ἀλλ' εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλὰ,  
παθόντες ἂν ξυγγνοῖμεν ἡμαρτηκότες ·  
εἰ δ' οἷδ' ἁμαρτάνουσι, μὴ πλείω κακὰ  
πάθοιεν ἢ καὶ δοῶσιν ἐκδίκως ἐμέ.

925

ΧΟΡΟΣ.

ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ  
ψυχῆς ῥιπαὶ τήνδε γ' ἔχουσιν.

930

ΚΡΕΩΝ.

τοιγὰρ τούτων τοῖσιν ἄγουσιν  
κλαύμαθ' ὑπάρξει βραδυτῆτος ὕπερ.

ΑΝΤΙΓΟΝΗ.

οἴμοι, θανάτου τοῦτ' ἐγγυτάτω  
τοῦπος ἀφίχται.

ΚΡΕΩΝ.

θαρσεῖν οὐδὲν παθαμυθοῦμαι  
μὴ οὐ τάδε ταύτη κατακυροῦσθαι.

935

ΑΝΤΙΓΟΝΗ.

ὦ γῆς Θήβης ἄστυ πατρῶον  
καὶ θεοὶ προγενεῖς,  
ἄγομαι δὴ γὰρ κούκ ἔτι μέλλω.  
λεύσσετε, Θήβης οἱ κοιρανίδαι,  
τὴν βασιληΐδα μούνην λοιπὴν,  
οἷα πρὸς οἷων ἀνδρῶν πάσχω,  
τὴν εὐσεβίαν σεβίσασα.

940

ΧΟΡΟΣ.

ἔτλα καὶ Δανάας οὐράνιον φῶς  
ἀλλάξαι δέμας ἐν χαλκοδέτοις  
αὐλαῖς · κρυπτομένα δ' ἐν

945

τυμβήρει θαλάμῳ κατεΐχθη·  
 καίτοι καὶ γενεᾷ τίμιος, ὦ παῖ παῖ,  
 καὶ Ζητὸς ταμειεύσκε γονὰς χρυσορύτους. 950  
 ἀλλ' ἂ μοιριδία τις δύναισι δεινά·  
 οὐτ' ἄν νιν ὄλβος οὐτ' Ἄρης,  
 οὐ πύργος, οὐχ ἀλίκτυποι  
 κελαιναὶ νᾶες ἐκφύγοιεν.  
 εἰχθη δ' ὀξύχολος παῖς ὁ Ἀρῦαντος, 955  
 Ἰδωνῶν βασιλεὺς, κερτομίοις  
 ὀργαῖς, ἐκ Μιοῦστον  
 πετρώδει κατάφρακτος ἐν δεσμῷ.  
 οὕτω τὰς μανίας δεινὸν ἀποστάζει  
 ἀνθηρόν τε μένος· κείνῳ ἐπέγνω μανίαις 960  
 τραύων τὸν θεὸν ἐν κερτομίοις γλώσσαις.  
 παύεσκε μὲν γὰρ ἐνθέους  
 γυναικας εὐϊὸν τε πῦρ,  
 φιλαύλους τ' ἠρέθιξε Μοῦσας. 965  
 παρὰ δὲ Κυνέων πελαγέων διδυμάς ἀλὸς  
 ἀκταὶ Βοσπόρια ἰδ' ὁ Θρηκῶν \* \* \*  
 Σαλμυδησὸς, ἵν' ἀγχίπολις Ἄρης 970  
 διυσοῖσι Φινεΐδαις  
 εἶδεν ἀρατὸν ἔλκος  
 τυφλωθὲν ἐξ ἀγρίας δάμαρτος  
 ἀλαδὸν ἀλαστόροισιν ὁμιμάτων κύκλοις  
 ἀραχθέντων ὑφ' αἵματηραῖς 975  
 χεῖρεςσι καὶ κερκίδων ἀκμαῖσιν.  
 κατὰ δὲ τακόμενοι μέλεσι μελέαν πάθαν 977  
 κλαῖον, ματρὸς ἔχοντες ἀνύμφευτον γονάν· 980  
 αἱ δὲ σπέρμα μὲν ἀρχαιογόνων

ἄντας' Ἐρεχθεῖδαν,  
 τηλεπόροις δ' ἐν ἄντροις ·  
 τράφη θυέλλαισιν ἐν πατρῷαις  
 Βορεὰς ἄμιππος ὀρθόποδος ὑπὲρ πάγου 985  
 θεῶν παῖς · ἀλλὰ καὶ ἐκείνα  
 Μοῖραι μακραῖωνες ἔσχον, ὧ παῖ.

ΤΕΙΡΕΣΙΑΣ.

Θήβης ἄνακτες, ἤκομεν κοινὴν ὁδὸν  
 δύ' ἐξ ἑνὸς βλέποντες, τοῖς τυφλοῖσι γὰρ  
 αὕτη κέλευθος ἐκ προηγητοῦ πέλει. 990

ΚΡΕΩΝ.

τί δ' ἔστιν, ὧ γεραιὲ Τειρεσία, νέον ;

ΤΕΙΡΕΣΙΑΣ.

ἐγὼ διδάξω · καὶ σὺ τῷ μάντει πιθοῦ.

ΚΡΕΩΝ.

οὐκ οὖν πάρος γε σῆς ἀπεσιτάτουν φρενός.

ΤΕΙΡΕΣΙΑΣ.

τοιγὰρ δι' ὀρθῆς τήνδε ναυκληρεῖς πόλιν.

ΚΡΕΩΝ.

ἔχω πεπονθὼς μαρτυρεῖν ὀνήσιμα. 995

ΤΕΙΡΕΣΙΑΣ.

φρόνει βεβῶς αὖ νῦν ἐπὶ ξυροῦ τύχης.

ΚΡΕΩΝ.

τί δ' ἔστιν ; ὥς ἐγὼ τὸ σὸν φρίσσω στόμα.

ΤΕΙΡΕΣΙΑΣ.

γνώσει, τέχνης σημεῖα τῆς ἐμῆς κλύων.

εἰς γὰρ παλαιὸν θᾶκον ὀρνιθοσκόπον

ἔζων, ἵν' ἦν μοι παντὸς οἰωνοῦ λιμὴν,

ἀγνώτ' ἀκούω φθόγγον ὀρνίθων, κακῶ

κλάζοντας οἷστρον καὶ βεβαρβαρωμένον ·

καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς

ἔγνω· πτερῶν γὰρ ῥοῖβδος οὐκ ἄσημος ἦν. 1000



εὐθὺς δὲ δείσας ἐμπύρων ἐγευόμην  
 βομοῖσι παμφλέκτοισιν· ἐκ δὲ θυμάτων  
 "Πηλαιστος οὐκ ἔλαμπεν, ἀλλ' ἐπὶ σποδῷ  
 μυδῶσα κηκὶς μηρίων ἐτήκετο  
 κάτρυγε κἀνέπτυε, καὶ μετάρσιοι  
 χολαὶ διεσπείροντο, καὶ καταρῥυεῖς  
 μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.  
 τοιαῦτα παιδὸς τοῦδ' ἐμάνθανον πάρα  
 φθίνοντ' ἀσήμεων ὀργίων μαντεύματα.  
 ἔμοι γὰρ οὗτος ἡγεμὼν, ἄλλοις δ' ἐγώ.  
 καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις.  
 βομοὶ γὰρ ἡμῶν ἐσχάσαι τε παντελεῖς  
 πλήρεις ὑπ' οἰωνῶν τε καὶ κυνῶν βορᾶς  
 τοῦ δυσμήρου πεπιῶτος Οἰδίου γόνου.  
 καὶ τ' οὐ δέχονται θυστάδας λιτὰς ἔτι  
 θεοὶ παρ' ἡμῶν οὐδὲ μηρίων γλόγα,  
 οὐδ' ὄρνις εὐσήμεους ἀπορῥοιβθεῖ βοᾶς,  
 ἀνδρσφθόρου βεβρωῶτες αἵματος λίπος.  
 ταῦτ' οὖν, τέκνον, φρόνησον. ἀνθρώποισι γὰρ  
 τοῖς πᾶσι κοινόν ἐστι τοῦ ξαμαρτάνειν·  
 ἐπεὶ δ' ἀμάρτη, κεῖνος οὐκ ἔτ' ἐστ' ἀνήρ  
 ἄβουλος οὐδ' ἄνολθος, ὅστις ἐς κακὸν  
 πεσὼν ἀκεῖται μηδ' ἀκίνητος πέλει.  
 αὐθαδία τοι σκαιόγητ' ὀφλισκάνει.  
 ἀλλ' εἴκε τῷ θανόντι μηδ' ὀλωλότα  
 κέντει. τίς ἀλκὴ τὸν θανόντ' ἐπικτανεῖν;  
 εὖ σοι φρονήσας εὖ λέγω· τὸ μανθάνειν δ'  
 ἥδιστον εὖ λέγοντος, εἰ κέρδος λέγοι.

ΚΡΕΩΝ.

ὦ πρέσβυ, πάντες ὥστε τοξόται σκοποῦ

τοξεύετ' ἀνδρὸς τοῦδε, κοῦδὲ μαντικῆς  
ἄπρακτος ὑμῖν εἰμι· τῶν ὑπαὶ γένους 1035  
ἐξημπολόημαι καὶ κπεφόρτισμαι πάλαι.

κερδαίνειτ', ἐμπολάτε τὸν πρὸς Σάρδεων  
ἡλεκτρον, εἰ βούλεσθε, καὶ τὸν Ἴνδικόν  
χρυσόν· τάφρ' δ' ἐκεῖνον οὐχὶ κρύψετε,  
οὐδ' εἰ θέλους' οἱ Ζηνὸς αἰετοὶ βορὰν 1040

φέρειν νιν ἀρπάζοντες ἐς Αἰὸς θρόνους,  
οὐδ' ὥς μίασμα τοῦτο μὴ τρέσας ἐγὼ  
θάπτειν παρήσω κεῖνον. εὐ γὰρ οἶδ' ὅτι  
θεοὺς μαιίνειν οὔτις ἀνθρώπων σθένει.  
πίπτουσι δ', ὃ γεραιὲ Τειρεσία, βροτῶν 1045  
χοῖ πολλὰ δεινοὶ πτόματ' αἴσχυρ', ὅταν λόγους  
αἰσχροὺς καλῶς λέγωσι τοῦ κέρδους χάριν.

ΤΕΙΡΕΣΙΑΣ.

φεῦ·  
ᾧρ' οἶδεν ἀνθρώπων τις, ᾧρα φράζεται,

ΚΡΕΩΝ.

τί χρῆμα; ποῖον τοῦτο πάγκοινων λέγεις;

ΤΕΙΡΕΣΙΑΣ.

ὅσῳ κράτιστον κτημάτων εὐδουλία; 1050

ΚΡΕΩΝ.

ὅσῳ περ, οἶμαι, μὴ φρογεῖν πλείστη βλάβη.

ΤΕΙΡΕΣΙΑΣ.

ταύτης σὺ μέντοι τῆς νόσου πλήρης ἔφυς

ΚΡΕΩΝ.

οὐ βούλομαι τὸν μάντιν ἀντειπεῖν κακῶς.

ΤΕΙΡΕΣΙΑΣ.

καὶ μὴν λέγεις, ψευδῇ με θεσπίζειν λέγων.

ΚΡΕΩΝ.

τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος. 1055

ΤΕΙΡΕΣΙΑΣ.

τὸ δ' ἐκ τυράννων ἀλσχροκέρδειαν φιλεῖ.

ΚΡΕΩΝ.

ἄρ' οἴσθα ταγούς ὄντας ἂν λέγῃς λέγων ;

ΤΕΙΡΕΣΙΑΣ.

οἷδ'. ἐξ ἐμοῦ γὰρ τήνδ' ἔχεις σώσας πόλιν.

ΚΡΕΩΝ.

σοφὸς σὺ μάντις, ἀλλὰ τὰδικεῖν φιλῶν.

ΤΕΙΡΕΣΙΑΣ.

ὄρσεις με τὰκίνητα διὰ φρενῶν φράσαι.

1060

ΚΡΕΩΝ.

κίνει, μόνον δὲ μὴ 'πι κέρδσαιν λέγων.

ΤΕΙΡΕΣΙΑΣ.

οὔτω γὰρ ἤδη καὶ δοκῶ τὸ σὸν μέρος.

ΚΡΕΩΝ.

ὥς μὴ 'μπολήσων ἴσθι τὴν ἐμὴν φρένα.

ΤΕΙΡΕΣΙΑΣ.

ἀλλ' εἴ γέ τοι κάτισθι μὴ πολλοὺς ἔτι

τροχοὺς ἀμιλλητῆρας ἰλίου τελῶν,

1065

ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχχνων ἕνα

νέκυν νεκρῶν ἀμοιβὴν ἀντιδοὺς ἔσσι,

ἀνθ' ὧν ἔχεις μὲν τῶν ἀνω βαλὼν κάτω,

ψυχὴν τ' ἀτίμως ἐν τάφῳ κατώκισας ·

ἔχεις δὲ τῶν κάτωθεν ἐνθάδ' αὖ θεῶν

1070

ἀμοιβον, ἀκτέριστον, ἀνόσιον νέκυν.

ὧν οὔτε σοὶ μέτεστιν οὔτε τοῖς ἀνω

θεοῖσιν, ἀλλ' ἐκ σοῦ βιάζονται τάδε.

τούτων σε λωβητῆρας ὑστεροφθόροι

λοχῶσιν "Αἰδου καὶ θεῶν Ἑρινύες,

1075

ἐν τοῖσιν αὐτοῖς τοῖσδε ληφθῆναι κακοῖς.

καὶ ταῦτ' ἄθροισον εἰ κατηργυρωμένος

λέγω. φανεῖ γὰρ οὐ μακροῦ χρόνου τριβή,

ἀνδρῶν γυναικῶν σοῖς δόμοις κωκύματα.  
 ἐχθραὶ δὲ πᾶσαι συνταράσσονται πόλεις 1080  
 ὅσων σπαράγματ' ἢ κύνες καθήγισαν,  
 ἢ θῆρες, ἢ τις πτηνὸς οἰωνός, φέρων  
 ἀνόσιον ὁσμὴν ἐστιοῦχον ἐς πόλιν.

τοιαῦτα σοῦ, λυπεῖς γὰρ, ὥστε τοξότης  
 ἀφῆκα θυμῷ καρδίας τοξεύματα 1085  
 βέβαια, τῶν σὺ θάλπος οὐχ ὑπεκδραμεῖ.  
 ὦ παῖ, συ δ' ἡμᾶς ἄπαγε πρὸς δόμους, ἵνα  
 τὸν θυμὸν οὗτος ἐς νεωτέρους ἀφῇ,  
 καὶ γυνῷ τρέφειν τὴν γλῶσσαν ἡσυχωτέραν  
 τὸν νοῦν τ' ἀμείνω τῶν φρενῶν ἢ νῦν φέρει. 1090

ΧΟΡΟΣ.

ἀνὴρ, ἄναξ, βέβηκε δεινὰ θεσπίσας.  
 ἐπιστάμεσθα δ', ἐξ οὔτου λευκὴν ἐγὼ  
 τήνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα,  
 μή πώ ποτ' αὐτὸν ψευδὸς ἐς πόλιν λακεῖν.

ΚΡΕΩΝ.

ἔγνωκα καὐτὸς καὶ ταράσσομαι φρένας. 1095  
 τό τ' εἰκάθειν γὰρ δεινόν· ἀντιστάντα δὲ  
 ἄτη πατάξαι θυμὸν ἐν δεινῷ πάρα.

ΧΟΡΟΣ.

εὐβουλίας δεῖ, παῖ Μενοικέως Κρέον.

ΚΡΕΩΝ.

τι δῆτα χρὴ δρᾶν ; φράζε· πείσομαι δ' ἐγώ.

ΧΟΡΟΣ.

ἐλθὼν κόρην μὲν ἐκ κατώρυχος στέγης 1100  
 ἄνες· κτίσον δὲ τῷ προκειμένῳ τάφον.

ΚΡΕΩΝ.

καὶ ταῦτ' ἐπαινεῖς καὶ δοκεῖς παρεικάθειν ;

## ΧΟΡΟΣ.

ὅσον γ', ἄναξ, τάχιστα. συντέμνουσι γὰρ  
θεῶν ποδώκεις τοὺς κακόφρονας βλάβαι.

## ΚΡΕΩΝ.

οἴμοι • μόλις μὲν, καρδίας δ' ἐξίσταμαι 1105  
τὸ δρᾶν • ἀνάγκη δ' οὐχὶ δυσμαχητέον.

## ΧΟΡΟΣ.

δρᾶ νυν τάδ' ἔλθων μῆδ' ἐπ' ἄλλοισιν τρέπε.

## ΚΡΕΩΝ.

ᾧδ' ὥς ἔχω στείχοιμ' ἄν • ἴτ' ἴτ' ὁπάονες  
οἵ τ' ὄντες οἵ τ' ἀπόντες, ἀξίνας χερσὶν 1110  
ὀρμᾶσθ' ἑλόντες εἰς ἐπὶ νόμιον τόπον.  
ἔγὼ δ', ἐπειδὴ δόξα τῇδ' ἐπεστράφη,  
αὐτὸς τ' ἔδησα, καὶ παρὼν ἐκλύσομαι.  
δέδοικα γὰρ μὴ τοὺς καθεσιῶτας νόμους  
ἄριστον ἢ σῶζοντα τὸν βίον τελεῖν.

## ΧΟΡΟΣ.

πολυώνυμε, Καδμεΐας Νύμφας ἄγαλμα, 1115  
καὶ Διὸς βαρυβρεμέτα  
γένος, κλυτὰν ὅς ἀμφέπεις  
Ἰταλίαν, μέδεις δὲ  
παγχοίνοισι Ἑλευσινίας 1120  
Διουῖς ἐν κόλποις, Βακχεῦ, Βακχᾶν  
ὁ μητροπόλιν Θήβαν  
ναιετιῶν παρ' ὑγρῶν  
Ἰσμηνοῦ ρεΐθρων, ἀγρίου τ'  
ἐπὶ σπορᾷ δράκοντος • 1125  
σὲ δ' ὑπὲρ διλόφοιο πέτρας σιέρουσ' ὅπως  
λιγνὺς, ἔνθα Κωρύχαι

Νύμφαι στίχουσι Βακχίδες,  
 Κασταλίας τε νᾶμα · 1130  
 καί σε Νυσαίων ὀρέων  
 κισσῆρεις ὄχθαι, χλωρὰ τ' ἄκτᾶ  
 πολύσταφυλος πέμπει  
 ἄμβρότων ἐπέων  
 εὐάζόντων Θηβαίας 1135  
 ἐπισκοποῦντ' ἀγνιάς ·  
 τὰν ἐκ πασσᾶν τιμᾶς  
 ὑπερτάταν πόλεων  
 ματρὶ σὺν κεραυνία ·  
 καὶ νῦν, ὥς βιαίας 1140  
 ἔχεται πάνδημος \*  
 πόλις ἐπὶ νόσου,  
 μολεῖν καθαρσίῳ ποδί Παρνησίαν  
 ὑπὲρ κλιτὺν, ἢ σιονόεντα πορθιμόν. 1145  
 ἰὼ πῦρ πνειόντων  
 χοράγ' ἄστρον, νυχίων  
 φθεγμάτων ἐπίσκοπε,  
 παῖ Ζηνὸς γένεθλον,  
 προφάνηθι Ναξίαις 1150  
 σαῖς ἅμα περιπόλοις  
 Θυίαισιν, αἵ σε μαινόμεναι πάννυχoi  
 χορεύουσι, τὸν ταμίαν Ἰακχον.

ΑΓΓΕΛΟΣ.

Κάδμου πάροιχοι καὶ δόμων Ἀμφίονος, 1155  
 οὐκ ἔσθ' ὅποῖον στάντ' ἂν ἀνθρώπου βίον  
 οὔτ' αἰνέσαιμ' ἂν οὔτε μεμψαίμην ποτέ.  
 τύχη γὰρ ὀρθοῖ καὶ τύχη καταρῥέπει

1137 — 1145. = 1146 — 1154.



τὸν εὐτυχοῦντα τὸν τε δυστυχοῦντ' αἰεῖ·  
καὶ μάντις οὐδεὶς τῶν καθεσιώτων βροτοῖς. 1160

Ἰγρέων γὰρ ἦν ξηλωτὸς, ὥς ἐμοὶ, ποτὲ,  
σώσας μὲν ἐχθρῶν τήνδε Καδμείαν χθόνα,  
λαβὼν τε χώρας παντελῇ μοναρχίαν  
εὐθυνε, θάλλων εὐγενεῖ τέκνων σπορᾷ·

καὶ νῦν ἀφείται πάντα. τὰς γὰρ ἡδονὰς 1165

ὅταν προδῶσιν ἄνδρες, οὐ τίθημι' ἐγὼ  
ξῆν τοῦτον, ἀλλ' ἐμψυχον ἡγοῦμαι νεκρόν.  
πλούτει τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα,  
καὶ ξῆ τύραννον σχῆμα' ἔχων· ἐὰν δ' ἀπῇ  
τούτων τὸ χαίρειν, τᾶλλ' ἐγὼ καπνοῦ σκιᾶς 1170  
οὐκ ἂν προαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.

ΧΟΡΟΣ.

τί δ' αὖ τόδ' ἄχθος βασιλείων ἦκεις φέρων ;

ΑΓΓΕΛΟΣ.

τεθναῖσιν· οἱ δὲ ζῶντες αἵτιοι θανέειν.

ΧΟΡΟΣ.

καὶ τίς φονεύει ; τίς δ' ὁ κείμενος ; λέγε.

ΑΓΓΕΛΟΣ.

Ἄμμων ὄλωλεν· αὐτόχειρ δ' αἰμαίνεται. 1175

ΧΟΡΟΣ.

πότῃρα πατρώας, ἢ πρὸς οἰκείας χερὸς ;

ΑΓΓΕΛΟΣ.

αὐτὸς πρὸς αὐτοῦ, πατρὶ μηνίσας φόνου.

ΧΟΡΟΣ.

ὦ μάντι, τοῦπος ὥς ἄρ' ὀρθὸν ἤνυσας.

ΑΓΓΕΛΟΣ.

ὥς ὦδ' ἐχόντων τᾶλλα βουλεύειν πάρα.

ΧΟΡΟΣ.

καὶ μὴν ὄρῳ τάλαιναν Εὐρυδίκην ὁμοῦ 1180

δάμαρτα τὴν Κρέοντος · ἐκ δὲ δωμαίων  
ἦτοι κλύουσα παιδὸς ἢ τύχῃ πάρα.

## ΕΡΤΡΔΙΚΗ.

ὦ πάντες ἄστοι, τῶν λόγων ἐπησθόμην  
πρὸς ἔξοδον στείχουσα, Παλλάδος θεᾶς  
ὅπως ἰκοίμην εὐγμάτων προσήγορος. 1185  
καὶ τυγχάνω τε κληῖθρ' ἀνασπαστοῦ πύλης  
χαλῶσα καί με φθόγγος οἰκείου κακοῦ  
βάλλει δι' ὧτων · ὑπτία δὲ κλίνομαι  
δεύσασα πρὸς δμῳαῖσι κάποπλήσσομαι.  
ἀλλ' ὅστις ἦν ὁ μῦθος αὖθις εἴπατε · 1190  
κακῶν γὰρ οὐκ ἄπειρος οὔσ' ἀκούσομαι.

## ΑΓΓΕΛΟΣ.

ἐγὼ, φίλῃ δέσποινα, καὶ παρὼν ἐρῶ,  
κουδὲν παρήσω τῆς ἀληθείας ἔπος.  
τί γάρ σε μαλθάσσοιμ' ἂν ὧν ἐς ὕστερον  
ψευῆσται φανούμεθ' ; ὀρθὸν ἀλήθει' αἰεί. 1195  
ἐγὼ δὲ σὺ ποδαγὸς ἐσπόμην πόσει  
πεδίον ἐπ' ἄκρον, ἔνθ' ἔκειτο νηλεὲς  
κυνοσπάρρακτον σῶμα Πολυνεΐκους ἔτι ·  
καὶ τὸν μὲν, αἰτήσαντες ἐνοδίαν θεὸν  
Πλούτωνά τ' ὀργὰς εὐμενεῖς κατασχεθεῖν, 1200  
λούσαντες ἄγνὸν λουτρὸν, ἐν νεοσπάσιν  
θαλλοῖς ὃ δὴ λέλειπτο συγκατήθομεν,  
καὶ τύμβον ὀρθόκρανον οἰκείας χθονὸς  
χῶσαντες αὖθις πρὸς λιθόστρωτον κόρης  
νυμφεῖον Ἰδίου κοῖλον εἰσεβαίνομεν. 1205  
φρωνῆς δ' ἄπωθεν ὀρθίων κωκυμάτων  
κλύει τις ἀκτέριστον ἀμφὶ πασιτάδα,  
καὶ δεσπότη Κρέοντι σημαίνει μολῶν ·

τῷ δ' ἀθλίας ἄσημα περιβαίνει βοῆς  
 ἔρποντι μᾶλλον ἄσσον, οἰμῶξας δ' ἔπος 1210  
 ἵησι δυσθρήνητον· ὦ τάλας ἐγὼ,  
 ἄρ' εἰμὶ μάντις ; ἄρα δυστυχεστιάτην  
 κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν ;  
 παιδὺς με σαίνει γθόγγος. ἀλλὰ, πρόσπολοι,  
 ἴτ' ἄσσον ὠκεῖς, καὶ παραστάντες τάφῳ 1215  
 ἀθρήσαθ', ἀρκὸν χόματος λιθοσπαδῇ  
 δύντες πρὸς αὐτὸ στόμιον, εἰ τὸν Ἀΐμονος  
 γθόγγον συνήμ', ἣ θεοῖσι κλέπτομαι.  
 τὰ δ' ἐξ ἀθύριον δεσπότην κελεύσμασιν  
 ἡθοῦμεν· ἐν δὲ λοιπῷ τιμωμένῳ 1220  
 τὴν μὲν κρεμαστὴν αὐχίνος κατείδομεν,  
 βρόχῳ μιτώδει σινδόνος καθημμένην,  
 τὸν δ' ἀμφὶ μέσση περιπετὴ προσκείμενον,  
 εὐνῆς ἀποιμῶζοντα τῆς κάτω γθοῖαν  
 καὶ πατρὸς ἔργα καὶ τὸ δύστηνον λέχος. 1225  
 ὁ δ' ὥς ὁρᾷ σφει, στυγνὸν οἰμῶξας ἔσω  
 χωρεῖ πρὸς αὐτὸν κἀνακοκύνσας καλεῖ·  
 ὦ τλήμων, οἷον ἔργον εἴργασαι· τίνα  
 νοῦν ἔσχεις ; ἐν τῷ ξυμφορᾷ διεφθάρης ;  
 ἔξελθε, τέκνον, ἐκέσιός σε λίσσομαι. 1230  
 τὸν δ' ἀγρίοις ὄσσοισι παπύρας ὁ παῖς,  
 πτύσας προσώπῳ κούδεν ἀντιπῶν ξίφους  
 ἔλκει διπλοῦς κνώδοντας· ἐκ δ' ὀρμωμένον  
 πατρὸς φρυγαῖσιν ἡμπλακ'· εἴθ' ὁ δύσμορος  
 αὐτῷ χολωθεῖς, ὥσπερ εἶχ', ἐπενταθεῖς 1235  
 ἤρεισε πλευραῖς μέσσον ἔγχος, ἐς δ' ὑγρὸν  
 ἀγκῶν' ἔτ' ἐμφρων παρθένῳ προσπτύσσεται·  
 καὶ φυσιῶν ὀξεῖαν ἐκβάλλει πνοήν

λευκῇ παρειᾷ φοινίου σταλάγματος.  
 κεῖται δὲ νεκρὸς περὶ νεκρῷ, τὰ νυμφικὰ 1240  
 τέλη λαχὼν δείλαιος εἶν "Αἰδου δόμοις,  
 δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν  
 ὅσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν.

ΧΟΡΟΣ.

τί τοῦτ' ἂν εἰκάσειας ; ἡ γυνὴ πάλιν  
 φρουδῇ, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον. 1245

ΑΓΓΕΛΟΣ.

καὺτὸς τεθάμβηκ'· ἐλπίσιν δὲ βόσκομαι,  
 ἄχῃ τέκνου κλύουσας ἐς πόλιν γόους  
 οὐκ ἀξιώσειν, ἀλλ' ὑπὸ στέγῃς ἔσω  
 δμωαῖς προθήσειν πένθος οἰκεῖον στένειν.  
 γνώμης γὰρ οὐκ ἄπειρος, ὥσθ' ἁμαρτάνειν. 1250

ΧΟΡΟΣ.

οὐκ οἶδ'· ἐμοὶ δ' οὖν ἢ τ' ἄγαν σιγὴ βαρὺ  
 δοκεῖ προσεῖναι χῆ μάτην πολλὴ βοή.

ΑΓΓΕΛΟΣ.

ἀλλ' εἰσόμεσθα, μὴ τι καὶ κατὰσχετον  
 κρυφῇ καλύπτει καρδίᾳ θυμουμένη,  
 δόμους παραστεύχοντες. εὖ γὰρ οὖν λέγεις. 1255  
 καὶ τῆς ἄγαν γὰρ ἐστὶ πον σιγῆς βάρος.

ΧΟΡΟΣ.

καὶ μὴν ὅδ' ἀναξ αὐτὸς ἐφῆκει  
 μνημ' ἐπίσημον διὰ χειρὸς ἔχων,  
 εἰ θέμις εἰπεῖν, οὐκ ἄλλοιτρίαν  
 ἄτην, ἀλλ' αὐτὸς ἁμαρτῶν. 1260

ΚΡΕΩΝ.

ὦ φρενῶν δυσφρόνων ἁμαρτήματα  
 στερεὰ θανατόεντ'.

1261 — 1277. = 1284 — 1300.

ὦ κτανόντας τε καὶ  
 θανόντας βλέποντες ἐμφυλίου.  
 ὦμοι ἱμῶν ἀνολθα βουλευμάτων.  
 ἰὼ παῖ, νέος νέω ξὺν μόρω,  
 αἰαῖ αἰαῖ,  
 ἔθανες. ἀπελύθης.  
 ἑμαῖς οὐδὲ σαῖσι δυσβουλίαις.

ΝΟΡΟΣ.

οἴμ' ὥς ἔοικας ὅπρ' ἐτὴν δίκην ἰδεῖν.

ΚΡΕΩΝ.

οἴμοι.

ἔχω μαθὼν δαίλαιος· ἐν δ' ἐμῷ κάρᾳ  
 θεὸς τίτ' ἄρα τότε μέγα βάρους μ' ἔχων  
 ἐπαισεν. ἐν δ' ἔσεισιν ἀγροῖαις ὁδοῖς,  
 οἴμοι λακκάτητον ἀντρέπων χαράν.  
 φεῦ φεῦ. ὦ πόνοι βροσιῶν δύσπονοι.

ΕΞΑΓΓΕΛΙΟΣ.

ὦ δέσποθ', ὥς ἔχων τε καὶ κεκτημένος.  
 τὰ μὲν πρὸ χειρῶν τάδε φέρον, τὰ δ' ἐν δόμοις  
 ἔοικας ἥκειν καὶ τάχ' ὀψεσθαι κακά.

ΚΡΕΩΝ.

τί δ' ἔστιν αὖ κἀκίον ἢ κακῶν ἔτι;

ΕΞΑΓΓΕΛΙΟΣ.

γυνὴ τέθνηκε, τοῦδε παμμήτωρ νεκροῦ,  
 δύστηνος, ἀρτι νεοτόμοισι πλήχμασιν.

ΚΡΕΩΝ.

ἰὼ ἰὼ δυσκάθαρτος Ἄιδου λιμὴν·

τί μ' ἄρα τί μ' ὀλέκεις,

ὦ κακάγγελτά μοι

προπέμψας ἀχὴ, τίνα θροεῖς λόγον;

αἰαῖ, ὀλωλότ' ἄνδρ' ἐπεξεργάσω.

1265

1270

1275

1278

1280

1284

1285

τί φῆς, τίνα λέγεις νέον μοι λόγον ;

αἰαῖ αἰαῖ,

1290

σφάγιον ἐπ' ὀλέθρῳ

γυναικεῖον ἀμφικεῖσθαι μόρον ;

ΧΟΡΟΣ.

ὄρᾱν πάρεστιν. οὐ γὰρ ἐν μυχοῖς ἔτι.

ΚΡΕΩΝ.

οἴμοι,

κακὸν τόδ' ἄλλο δεύτερον βλέπω τάλας.

1295

τίς ἄρα, τίς με πότιμος ἔτι περιμένει ;

ἔχω μὲν ἐν χεῖρεσσιν ἀρτίως τέκνον,

τάλας, τὸν δ' ἔναντα προσβλέπω νεκρόν.

φεῦ φεῦ μᾶτερ Ἀθλία, φεῦ τέκνον.

1300

ΕΞΑΓΓΕΛΟΣ.

ἦ δ' ὀξύθηκτος ἦδε βωμία πέριξ

λύει κελαινὰ βλέφαρα. κωκύσασα μὲν

τοῦ πρὶν θανόντος Μεγαρέως κλεινὸν λάχος,

αὐθις δὲ τοῦδε, λοίσθιον δὲ σοὶ κακὰς

πράξεις ἐφυμνήσασα τῷ παιδοκτόνῳ.

1305

ΚΡΕΩΝ.

αἰαῖ αἰαῖ,

ἀνέπταν φόβῳ. τί μ' οὐκ ἀνταίαν

ἔπαισέν τις ἀμφιθήκτῳ ξίφει ;

δείλαιος ἐγὼ, φεῦ φεῦ,

1310

δειλαία δὲ συγκέκραμαι δῦα.

ΕΞΑΓΓΕΛΟΣ.

ὥς αἰτίαν γε τῶνδε κακείνων ἔχων

πρὸς τῆς θανούσης τῆσδ' ἐπεσκήπτου μόρων.

ΚΡΕΩΝ.

ποιῶ δὲ καπελύσατ' ἐν φοναῖς τρόπῳ ;



## ΕΞΑΓΓΕΛΟΣ.

παίσασ' ὑφ' ἧπαρ ἀντόχειρ αὐτήν, ὅπως 1315  
 παιδὸς τόδ' ἦσθι· ὅξυκώκυντον πάθος.

## ΚΡΕΩΝ.

ὦμοι μοι, τάδ' οὐκ ἐπ' ἄλλον βροσιῶν  
 ἐμᾶς ἀρμόσει ποτ' ἐξ αἰτίας.  
 ἐγὼ γάρ σ' ἐγὼ σ' ἔκανον, ὦ μέλεος,  
 ἐγὼ, φάμ' ἔτυμον. ἰὼ πρόσπολοι, 1320  
 ἄγρετέ μ' ὅτι τάχιστ', ἄγρετέ μ' ἐκποδῶν,  
 τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα. 1325

## ΧΟΡΟΣ.

κέρδη παραινεῖς, εἴ τι κέρδος ἐν κακοῖς·  
 βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά.

## ΚΡΕΩΝ.

ἴτω ἴτω,  
 φανήτω μόρων ὁ κάλλιστ' ἐμῶν 1329  
 ἐμοὶ τερμίαν ἄγων ἀμέραν  
 ὑπατος· ἴτω ἴτω,  
 ὅπως μηκέτ' ἄμαρ ἄλλ' εἰσίδω. 1333

## ΧΟΡΟΣ.

μέλλοντα ταῦτα. τῶν προκειμένων τι χρὴ  
 πράσσειν. μέλει γὰρ τῶνδ' ὅτιοισι χρὴ μέλειν. 1335

## ΚΡΕΩΝ.

ἀλλ' ὦν ἐρῶμεν, ταῦτα συγκατηνυξάμεν.

## ΧΟΡΟΣ.

μή νυν προσεύχου μηδέν· ὥς πεπρωμένης  
 οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγή.

## ΚΡΕΩΝ.

ἄγοιτ' ἂν μάταιον ἄνδρ' ἐκποδῶν,  
 ὅς, ὦ παῖ, σέ τ' οὐχ ἐκὼν κᾶκτανον, 1344

σέ τ' αὐτάν. ὦμοι μέλεος, οὐδ' ἔχω  
 ὅπα πρὸς πότερον ἴδω [παῖ καὶ θυῶ]· πάντα γὰρ  
 λέχτρια τὰν χερσῶν, τὰ δ' ἐπὶ κρατὶ μοι 1345  
 πότημος δυσκόμιστος εἰσήλατο.

ΧΟΡΟΣ.

τολλῶ τὸ φρονεῖν εὐδαιμονίας  
 πρῶτον ὑπάρχει· χρηὴ δὲ τά γ' ἐς θεοὺς  
 μηδὲν ἀσεπτεῖν· μεγάλοι δὲ λόγοι 1350  
 μεγάλας πληγὰς τῶν ὑπεράνχων  
 ἀποτίσαντες  
 γήρα τὸ φρονεῖν ἐδίδαξαν



## ARRANGEMENTS AND DIVISIONS OF THE DRAMA ACCORDING TO BOECKH.

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THE scene is laid before Creon's palace. The time of beginning the action is early morning, — perhaps dawn. The Chorus, fifteen in number, are chief men of Thebes, assembled at the summons of Creon to hear his edict. There are never more than three actors on the scene at once. The drama may be divided into thirteen parts, and the choral songs are introduced where the action stands still, to afford time for what is next to happen. 1. Prologue. 1–99. Antigone and Ismene come upon the scene, or are already there at the opening, and are alone. They withdraw. 2. Parodus. 100–161. The Chorus, arriving not long after sunrise, utter their words with song and dance. In 155–161, the approach of the king is announced. “The anapæsts, in which new characters are introduced, were pronounced only by the Coryphæus, and seem to have been accompanied by a march-like movement of the Chorus, which on the entrance of a character naturally put itself into motion.” 3. First Epeisodion. 162–331. Creon appears on the scene first, then the guard. Both retire. 4. Stasimum, with the anapæsts, declaring Antigone's approach. 332–383. “It is certain that the Chorus stands still during the Stasima.” 5. Second Epeisodion. 384–581. Creon comes back out of his house, and the guard appears again with Antigone in charge. The guard retires. (444.) Ismene, proclaimed by the Chorus, enters. (526.) She and her sister are conveyed into the house. It is past midday when the guard appears. (416.) 6. Second Stasimum with anapæsts announcing Hæmon's approach. 582–630. The king remains on the stage during this ode.

7. Third Epeisodion. 631-780. Hamon departs before the close of this part, and Creon at the end goes into the house to make preparations for Antigone's death. 8. Third Stasimon, with anapaests announcing Antigone's appearance from within on her way to death. 781-805. 9. Fourth Epeisodion. 806-943. At first Antigone sings in lyric strains from the scene, and the Chorus responds. This is the first Kommos. (See Munk's *Metres*, p. 314. *Diet. of Antiq.*, voce *Tragedia*.) Then Creon appears, and Antigone is led away to die. This part closes with an anapaestic dialogue. "The small parts pertaining to the Chorus, or at least those in anapaests, are delivered only by single persons." 10. Fourth Stasimon. 944-987. Creon remains through this ode on the scene. Antigone at first (949) is not out of sight, but at the close must be regarded as addressed in her absence. (987.) 11. Fifth Epeisodion. 988-1114. Teiresias withdraws during this part, and Creon with his servants at the close of it. 12. An Ode. 1115-1154. This ode, being a prayer to Bacchus, was according to Boeckh attended with dancing near his altar. The subject and the rhythm show this. The ode in *Trachiniæ* (205-224) is similar to this, and was attended with dancing, as the Scholiast there remarks. 13. Exodus. This consists of two parts. A messenger from abroad announces the catastrophe, and Eurydice appears from within to hear the tidings. Alarmed at the manner of her departure, the messenger follows her to the house. 1155-1256. After a proclamation by the Chorus (1257-1260) of Creon's approach with the corpse of his son, occurs the second Kommos; in which Creon utters his laments from the scene, interrupted by the Chorus. During this Kommos, also, a messenger from within announces the death of Eurydice, and her body is brought into view. 1261-1346. With the closing anapaests (1347-1353) the Chorus probably puts itself into motion for the purpose of marching out of the spectator's view.

## NOTES.

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### ON THE ARGUMENTS.

Arg. 1, line 11. *ἑαυτὸν ἐπισφάζει τῇ κόρῃ*, *slays himself by, or near the maiden*. Comp. Eurip. *Hec.* 505, *ἐμὲ ἐπισφάξαι τάφῳ*. So perhaps Dion. Cass. 64, *sub fin.* at Otho's funeral, *τινὲς ἑαυτοὺς ἐπέσφαξαν αὐτῷ*, i. e. *juxta rogam interfecere se* (Tac. *Hist.* 2. 49).

Arg. 2. The Argument bears the name of Aristophanes of Byzantium, a celebrated grammarian and critic of Alexandria, who flourished under the Ptolemies Philadelphus and Euergetes (B. C. 285 – 222).

Line 6. *καλλίστων*. In an epigram by Dioscorides, a statue on the grave of Sophocles is asked by a wayfaring man, what mourning mask is in its hand. It replies,

*εἴτε σοι Ἀντιγόνην εἰπεῖν φίλον οὐκ ἂν ἁμάρτοις,  
εἴτε καὶ Ἥλέκτραν· ἀμφότεραι γὰρ ἄκρον.*

Line 8. *Ἴων*. The same Ion who is mentioned in the Preface. He wrote elegies and dithyrambic odes, tragedies, historical works, and a philosophical treatise. — *καταπρησθῆναι*. This word Dindorf has introduced instead of the unmeaning *καταπροισθῆναι*.

Line 10. Mimnermus the elegiac poet.

Line 14. This play of Euripides is lost. The catastrophe shows that there was little of the tragic in it.

Line 22. It is asserted by a Greek biographer of Sopho-



cles, (in Brunck's Sophocles,) that the poet died of joy in consequence of having gained a victory in representing the Antigone. This writer reports another story also; that in reading the Antigone the poet came to a long sentence, toward the close of the piece, which had no pause in it; and that his exertion in pronouncing it took away his breath and his life together. The first of these stories is plainly untrue, for he lived long after the Antigone was acted.

Line 23. εἰδοκυήσασα. The Athenians long afterward took pleasure in listening to this play. Demosthenes says (De Fals. Leg. § 216, Bekk.) that it was often acted by two eminent actors of his time, under whom Æschines played the part of Creon. — ὀδασκαλία. As the poet taught his actors and choruses, this word, denoting that act, came to mean the *exhibition* of the play.

24. The sense is, that, on the list of plays attributed to our poet, the Antigone was the thirty-second. It is probable, but not certain, that this list followed the order of time.

## ON THE PLAY.

1. κοινόν, of the same race, συγγενές. Comp. αἵματος κοινοῦ, 202; κοινῶν παίδων, children allied by blood, CEd. Rex 261. — αἰτάδελφον, sprung from the same parents, but sometimes spoken of one who has only the same father or mother: thus Apollo calls Mercury αἰτάδελφον αἶμα, Æsch. Furies 89, although their mothers were different. This word may possibly be a term of affection here, like *own brother* or *sister* in English, and so 503, 696. — Ἰσμήνης κᾶρα = Ἰσμήνη, a common periphrase in Sophocles. Comp. CEd. Rex 40, 1235; κασίγνητον κᾶρα, *infra* 899; and Electr. 1164.

2, 3. ἄρ' οἶσθ' ὅτι. The only reading known to the Scho-

liasts is  $\delta\tau\iota$ . This could be admitted with the explanation that the two interrogatives  $\delta\tau\iota$  and  $\delta\pi\omicron\iota\omicron\nu$  stand side by side. Comp. 1342, Alcest. 211. *Do you know what evil of what sort?* i. e. any evil of any sort which. But, with nearly all modern editors, I have given  $\delta\tau\iota$  in this edition. The construction is to be explained on the ground that the author, in finishing his sentence, disregards  $\delta\tau\iota$ , writing  $\delta\pi\omicron\iota\omicron\nu$  as if it immediately followed  $\omicron\iota\sigma\theta\alpha$ . Comp.  $\mathcal{A}Ed.$  R. 1401,  $\delta\rho\acute{\alpha}$  μου μέμνησθ'  $\delta\tau\iota$  |  $\omicron\iota'$  ἔργα δράσας ὑμῖν, εἴτα δεῦρ' ἰὼν |  $\delta\pi\omicron\iota'$  ἐπρασσον αὐθις; Comp. also the use of  $\delta\tau\iota$  between a verb and its infinitive, which is put by a change of construction for a finite verb, as if no  $\delta\tau\iota$  had preceded. Kühner, largest Gr. § 771. 5. The sense is, *Do you know what sort of evils arising from Œdipus Zeus is not bringing to pass?* Others explain  $\delta\pi\omicron\iota\omicron\nu$  οὐχὶ after the analogy of such interrogative phrases as τί οὐ δρῶν, *doing what not*, i. e. every thing. So Boeckh. But a decisive objection to this view is, that we have not  $\pi\omicron\iota\iota\omicron\nu$ , but  $\delta\pi\omicron\iota\omicron\nu$ , which cannot stand, as some have asserted, in the place of the direct interrogative. —  $\nu\hat{\omega}\nu$  ζώσαιν are genitives absolute.

4.  $\acute{\alpha}\tau\eta\varsigma$   $\acute{\alpha}\tau\epsilon\rho$ . Just the opposite of the obvious sense of these words is needed. Most interpreters have regarded  $\acute{\alpha}\tau\eta\varsigma$  as a corrupt word, but the emendations are not satisfactory. Coray proposes  $\acute{\alpha}\gamma\eta\varsigma$ , i. e. ζήλου  $\acute{\alpha}\tau\epsilon\rho$  =  $\acute{\alpha}\zeta\eta\lambda\omicron\nu$ , which is tame. Boeckh makes the clause parenthetical, giving to  $\acute{\alpha}\tau\epsilon\rho$  the sense of *apart from, to say nothing of*, which its synonymes  $\acute{\alpha}\nu\epsilon\nu$ ,  $\chi\omega\rho\iota\varsigma$  sometimes take. Οὔτε on this supposition is repeated after the parenthesis. The sense thus elicited is not good. Why should Antigone not speak of the  $\acute{\alpha}\tau\eta$  of the race. Perhaps it is hardly necessary to add Dindorf's explanation: "id est οὔτ' οἷα  $\acute{\alpha}\tau\eta\varsigma$   $\acute{\alpha}\tau\epsilon\rho$ , negatione ex præcedente οἷδεν repetenda. Quæ est negligentior orationis conformatio, sed quæ nihil reprehensionis habeat in tanta perspicuitate sententiæ."

6.  $\kappa\alpha\kappa\hat{\omega}\nu$  is used partitively; =  $\acute{\epsilon}\nu$   $\kappa\alpha\kappa\hat{\omega}\nu$ , *as one of or*

among our calamities. Comp. *Matthiae*, § 323. — οὐκ is a repetition of οὐ, v. 5, in order to give greater strength to the negation. It is rare that *the same* negative is thus repeated in *the same* clause.

7. τί τοῦτο. Comp. *Alcest.* 106. — πανδήμῳ πόλει = πάσῃ τῇ πόλει. See *Alcest.* 428.

9. ἔχεις τι, are you possessed of, do you know any thing? Comp. *Alcest.* 51.

10. τῶν ἐχθρῶν follows στείχοντα. The sense is, *evils proceeding from our enemies to our friends*, i. e. to Polynices. But others join τῶν ἐχθρῶν κακά, *evils belonging to our enemies*, or such as they experience (viz. to lie unburied).

11–14. In the first four lines of this speech, Ismene says that she has had no news, good or bad, of *their friends* since their brother's death; in the last three, that she has heard *nothing whatever* since the flight of the Argive army. φίλων, in v. 11, refers to τοὺς φίλους in v. 10, and v. 15–17 perhaps to τῶν ἐχθρῶν of the same verse, which Ismene would naturally understand of the *Argives*, although said of *Creon*. — μῖθος φίλων, *word or news about friends*. Schaefer cites *Ajax* 221, οὔαν ἐδήλωσας ἀνδρὸς αἰθιοπος ἀγγελίαν, *what a message thou hast told me concerning the fiery man*. — μιᾷ ἡμέρᾳ διπλῇ χειρί. Such verbal antitheses are common in the tragic poets. Comp. 55, 75, 170; *Œd. Rex* 1. For the antithetical repetition of the same word, see note on v. 1266.

18. ᾗδῃ. The MSS. all have ᾗδειν, but the Scholiast, by his note ἀντὶ τοῦ ᾗδεα, shows that he read ᾗδῃ; for he would not have explained the more common ᾗδειν. It is hard to say whether ᾗδῃ and ᾗδειν were both in use in the earlier Attic, or whether the latter is to be ascribed to copyists.

19. ἐξέπεμπόν σε. *I sent for you to come out*. A sense which the middle has, *Œd. Rex* 951. So ἔστειλα, v. 165, is used in the sense *I sent for*, which ἐστειλάμην has *Œd. Rex*. 434. Comp. *Philoct.* 60.

20. δηλοῖς construed with a participle, as in v. 242. Comp. 471. For δέικνυμι, a word of similar sense taking the same construction, comp. Alcest. 154. — καλχαίνουσα. This verb, from κάλχη, *purple*, like πορφύρω connected with πορφύρα, denotes *to be anxious, to revolve anxiously*, and takes the constructions of the kindred word μεριμνάω, viz. an accusative, or a case with a preposition (Eurip. Heracl. 40.) — τι ἔπος, *something to be told*, some news.

21. τῷ κασιγνήτῳ. This is an instance of a whole agreeing *in case* with its parts, τὸν μὲν, τὸν δέ, instead of being put in *the genitive* after them; a sort of apposition not uncommon in Greek. Comp. Mt. § 289. 8, § 319. — τάφου is the genitive *in respect of* which the verbs are taken. Mt. § 338.

22. προτίσας ἔχει. Of this circumlocutory perfect other examples occur, vv. 32, 77, 180, 192, 794, perhaps 1058, 1272, in all of which the participle is in the aorist. The perf. participle is also used in this formula with ἔχω.

24. Supply αὐτῷ with χρησθείς. *Eteocles he has buried, as they say, treating him according to righteous justice and law.* δίκη is called δικάια, because the decree against Polynices also might be called δίκη, but yet was very far from being δικάια, while it was according to law and justice for Creon to inter the deceased as the next of kin. χρησθείς is the passive and very rare aor. particip. of χρᾶσθαι, for χρησάμενος, of which but one other example has been found (in Demosth. c. Midiam, p. 519, *sub fin.*, ed. Reiske), and that an uncertain one. It is perhaps one of those rare or old forms, of which Sophocles is fond. This is Boeckh's explanation; others have been attempted with less success. The text may be corrupt.

25. νεκροῖς is the dative of the persons *in whose opinion* he was ἔντιμος. Comp. 904. ἔντιμον itself shows the result of ἔκρυψε. He buried him, and thus caused him to have

that honor which was withheld from the shade of an unburied person. Comp. *σαφῇ προκηρύξοντα*, 34.

29. Here *πάντας*, implied in *τινα*, is to be supplied. So *ἀπανδῶ*, (Ed. Rex 236, implies *αἰδῶ*, 241, and *ἔξειστί τινα*, 817, implies *χρῇ πάντας*, 819.

30. *εἰσποῶσι πρὸς χάριν βορᾶς*, *looking on it for the sake of food*.

32. *λέγω γὰρ καμέ*. This clause finely lays open the soul of Antigone. She is indignant that Creon should have thought of giving even to her, the sister of Polynices, such a command.

33. *τοῖσι μὴ εἰδῶσιν*. The MSS. give *τοῖς μὴ εἰδῶσιν*, in which there is an inadmissible hiatus. Brunck proposed *μὴ οἷκ εἰδῶσιν*. But this means, *unless to those who know it*, and *μὴ οἷκ* can only stand after a negative clause, or at least one containing a negative idea. Schaefer proposed *τοῖς οἷκ εἰδῶσιν*. But this seems to imply, that some *actually did not know*, whereas the text, which follows the emendation of Fleath and Hermann (*τοῖσι* for *τοῖς*), means *such as do not know*, if any such there are. *μὴ εἰ-* are pronounced as one syllable.

35. *ὥς παρ' οὐδέν*, *as of no account, as a mere trifle*. So 466, *παρ' οὐδέν ἄλγος*, *a grief amounting to nothing*; Electr. 1327, *παρ' οὐδέν τοῦ βίου κήδεσθε*, *do you regard life as of no value?* (Ed. Rex 982, *ἀλλὰ ταῖθ' ὅτω | παρ' οὐδέν ἐστι*, *but he to whom these things are as nothing*. So in the phrases *παρ' οὐδέν τίθεμαι*, *ἡγοῦμαι*, which explain the origin of the idiom. See other examples in Blomfield's gloss on *Æsch. Agam. 221*.

36. Supply *τοῦτω*, contained in *ὁς ἄν*. — *δημόλευστον*, *by public stoning*. For the force of this compound, comp. v. 1022.

39. *εἰ τὰδ' ἐν τούτοις*, *if these things are in this state*, i. e. if Creon has issued such an edict.

40. The MSS. give *θάπτονσα* here, but a Scholiast men

tions the reading *ῥάπτουσα* (*ἐφάπτουσα*, *tying up*), which also appears as a correction in one MS., and in the judgment of nearly all recent editors deserves the preference. The sense is difficult. The notions of tying and untying are contrasted similarly in Ajax 1316, ἀναξ Ὀδυσσεῦ, καιρὸν ἴσθ' ἐληλυθώς, | εἰ μὴ ξυράψων ἀλλὰ συλλύσων πάρει, . e. *Know that thou hast come at the right time, if thou art here to aid not in tying the knot* (in increasing the strife, or adding to the difficulty) *but in loosing it*. Boeckh cites other passages of a proverbial kind, where these verbs are used, as ἄμμα λύειν, *to solve a difficulty*. He thinks that λύουσα here means *trying to undo* what Creon had done, — as by interceding with him, and ἐφάπτουσα *taking hold* of the difficulty actively with Antigone. The passage can be rendered, *But what advantage can I get* (of what use can I be) *by tying or untying*. For πλεον, *advantage*, see Alcest. 72. For προσθέσθαι, *add to one's self, get, gain*, comp. προσθέσθαι χάρις, Œd. Col. 767; προσθεῖναι βλάβην αὐτῷ, Soph. Creus. frag. Hermann reads here λύουσα ἢ θάπτουσα, *by washing or burying*, and to this Ellendt in his Lexicon Sophocl. still inclines.

42. Supply συμπονήσω καὶ συνεργάσωμαι with κινδύνευμα.

43. ξὺν τῇδε χερὶ, *with my hand, me*.

44. ἀπόρρητον is in apposition with θάπτειν, *a thing forbidden* to the city.

45. καὶ τὸν σόν. If the sense were *him who is both my and thy brother*, σόν could not take the article. The repetition of τὸν changes the sense by separating the ideas contained in ἐμὸν and σόν. Render, *I mean to bury at least my brother, and yours, if you do not consent to do it*, i. e. *I mean to do my part at all events in burying our brother, and to do your part, if you will not*. Thus, though the same person is meant by τὸν ἐμὸν and τὸν σόν, yet he is viewed in his relation to each of the sisters apart.

48 The sense is, *But it is not his part to shut me out*



from what is mine (to deprive me of my right to bury a brother). μέτεσσι denoting *it is the part of*, (it belongs to,) or *is right for*, is followed by an infinitive (comp. Electr. 536), or by a genitive (v. 1072) of the thing belonging to the person put in the dative. Ellendt considers τῶν ἐμῶν as masculine, *my friends*, Polynices.

50 – 52. ἀπώλετο, *ruined himself*, though living. — αὐτοφώρων, he brought his own incest and murder of his father to light, as may be seen in Œd. Rex. — αὐτουργῶ = ἐαυτοῦ. See Matthiæ's observation cited in the note on Alcest. 428.

53. διπλοῦν ἔπος, Schol. διπλοῦν ὄνομα ἔχουσα.

56. αὐτὸς in composition is sometimes reflexive, and like ἐαυτῶν adopts the meaning of ἀλλήλων, as here.

57. The sense is, *They wrought a common or mutual death upon one another with their hands*. ἐπ' ἀλλήλων is used instead of the simple dative. Comp. 789, Eurip. Medea 629, ed. Porson, and his note.

59. νόμον βία, *invita lege*. Comp. βία πολιτῶν, 79, 907.

61. Here τοῦτο μὲν has ἔπειτα δ' answering to it instead of τοῦτο δέ. So εἶτα, δέ alone, τοῦτ' ἄλλο, (Œd. Rex 605, τοῦτ' αἰθίς, *infra* 167, succeed τοῦτο μὲν. *Erfurdt*.)

62 – 64. ὥς πρὸς ἀνδρας οὐ μαχουμένα, *as not about to contend with men*, i. e. as feeling that we should not contend with men. Comp. Electr. 997. — οὐνεκα may be *that*, or *because*. In the first case ἀκούειν denotes the result, = ὥστε ἀκούειν, or else ἀρχόμεσθα, as implying restraint or force, takes an infinitive after it, like ἀναγκαζόμεθα. The sense is, *that we are governed by stronger than we, so as to obey* (or governed and forced to obey) *these edicts and still more distressing ones than these*. In the other case, we must supply χρῆ with Jacobs and Wunder, or ἔφμεν with Misgrave and Wex before ἀκούειν. Next, *since we are under the sway of the stronger, we must obey*, etc.

65 – 68. τοὺς ἐπὶ χθονός, either Polynices or the infernal

deities. Schol. Rather the first. Comp. 73-75, 89, 515.  
 — ξύγγοιαν ἴσχειν = the more prosaic συγγνώμην ἔχειν.  
 — βιάζομαι τάδε, *I am forced to this*. This verb is passive also in v. 1073. For the construction see the note on 550. — τοῖς ἐν τέλει βεβῶσι = τοῖς ἐν τέλει, common in prose. — περυσία. Valek. on Hippolyt. 785, *quæ nihil ad te adtinent*. Schol. τὰ παρὰ δύναμιν. The definition of the Scholiast is preferable, because the act would have been peculiarly proper for *Antigone*, as *Ismene* allows, had it not surpassed her power. Comp. 58-64.

70. Supply ἐμοὶ from ἐμοῦ with ἡδέως. So Erfurdt. The sense is, *Nor, if you yet were willing, should you do it with me, by my consent*.

71. ἴσθ' ὅποια σοι δοκεῖ, *Be such as seems to you good*. Most editors prefer ὅποια, deriving ἴσθι from οἶδα, *have such knowledge or judgments as you think best*. There is a close parallel, as to the thought, in *Electr.* 1055. The Schol. mentions both readings.

74. ὅσια πανουργήσασα. Schol. εὖσεβῶς πάντα ἐργασαμένη, and δίκαια μετὰ πανουργίας (*boldness*) ἐργασαμένη. A pointed and sarcastic contrast between the two words was intended by the poet; *having done deeds of pious crime*, i. e. *pious* according to the divine laws concerning burial, *wicked*, as *Creon* would pronounce them. Comp. a similar thought in *Eurip. Iph. in Taur.* 559, ὡς εὖ κακὸν δίκαιον εἰσεπράξατο. So *Shakspeare* says, "Do that good mischief." *Tempest*, Act. iv.

75. τῶν ἐνθάδε. This is put for brevity's sake, instead of the direct object of comparison, which is *the time during which she had to please those on earth*.

77. τᾷ τῶν θεῶν ἔντιμα. Schol. τὰ παρὰ θεοῖς ἔντιμα.

78. ἄτιμα ποιῶμαι. A circumlocution for ἀτιμάζω.

79. ἀμήχανος, applied to a person, is construed with εἰς and an accusative in *Eurip. Medea* 407; here with an infinitive used as an accusative without εἰς expressed.

87. The last clause is an epexegetis of *συνῶσα*.

88. *θερμὴν* is *hot, eager, passionate*; and *ψυχροῖσι*, things that *chill, excite horror or fear*. So Hermann.

90. *καὶ* refers to something not expressed. Yes, *if you will* not only attempt, but *also be able*.

92. *ἀρχὴν* est statim ab initio. Atqui quod statim ab initio non est, non est omnino. Herm. Thus in negative clauses *ἀρχὴν* denotes *at all*.

94. *πρόσκειμαι* with an adjective means, *I am in the situation or relation of*.

100 – 109. The action of the tragedy begins before sunrise (v. 16), and the Chorus, being assembled to hear the orders of Creon, now salute the sun as it first shines upon the rescued city, and sing a hymn of victory. The crowding together of so many words denoting the light of the sun, is indicative of their joy at beholding the morning light after the retreat of their foes. — *κάλλιστον*. For the superl. here the compar. would ordinarily be used: the genitive is that in respect to which *φάος* is *κάλλιστον*. This is common in the earlier Greek writers. Comp. Mt. § 464. So Milton says, “Adam the goodliest man of men since born.” — *βλέφαρον* here = *ὄμμα*. Comp. 1302, Ajax 85, *σκοτώσω βλέφαρα*. So the moon is called *βλέφαρον νυκτός* by Eurip. Phœniss. 546 (543), cited by Erfurdt. The sun is called the eye of day, because by its aid the day looks, as it were, upon the world. — *λεύκασπιν*. The whiteness of the Argive shields was owing to the color of the metal, rather than to any peculiar polish. It is alluded to by Æsch. Sept. c. Theb. 90, Eurip. Phœniss. 1099. — *Ἀργόθεν*. A syllable is wanting for the measure. Hermann adds *ἐκ*, which is found with endings in *θεν*, as *ἐξ Αἰσύμνηθεν*, Iliad viii. 304. — *φῶτα*. Adrastus, king of Argos. As the leader of the army implies the army, the poet's mind passes to that idea without any direct mention. Comp. Plut. Marcel. § 6 *ὁ δὲ Μάρκελλος ὡς μὴ φθαίεν αὐτὸν ἐγκυκλωσάμενοι καὶ περιχυθέν*

τες ὀλιγοστών ὄντα, where he is identified with his army. Others make φῶτα sing. for plural, *the forces*. — κινήσασα, κ. τ. λ. The sense is, *After having driven on* (the man from Argos) *as a headlong fugitive with a swifter bridle*. The day urged him on in his flight, in so far as the fear of his foe by daylight caused him to flee. — πρόδρομον, *præcipiti cursu*. Blomfield on Seven a. Thebes 196. It is related to κινήσασα, as ἔντιμον to ἔκρυψε, v. 25. — ὀξύτερον, *swifter* than during the night. Others, *swifter* than when he came to Thebes.

110–116. The reading of the MSS. and Scholiasts, ὁ . . . Πολυνείκης, and perhaps the metre, require us to suppose that a verb or participle must have dropped out of the text. The Scholiast introduces ἤγαγεν into his explanation. Two anapæsts seem to be wanting; and it is quite possible that in the last words there was a transition from Polynices to the army, which would then be the subject of ὑπερέπτα. If we supply a participle, and continue the subject, the sense is, *Leading whom against our land, Polynices, roused by wrangling strife, flew on high unto the earth, (as) an eagle screaming aloud, covered with a wing of white snow, etc.* In ὑπερέπτα there is a blending of metaphor and comparison. The full comparison would be: As a screaming white-winged eagle flies to the ground against the prey, so Polynices came, bringing his white-armed forces. The word ὑπερέπτα, however, was probably chosen because the Argives seemed to overhang the city during the attempted sack: λευκῆς was suggested by the color of the Argive armor. — ἀμφιλόγων νεικέων are *grounds of quarrel about which much is said on both sides*, rather than doubtful points of controversy. These words allude to the name of the *much-quarrelling* Polynices. — The text of this strophe was altered by Brunck from ὁ . . . Πολυνείκης into ὁς . . . Πολυνεικούς, which makes the construction easier, and removes

the lacuna. The sense then would be, *who, taking the part of Polynices, flew, etc.*

117 – 123. The figure seems to be changed, as it easily might be at the beginning of a new strophe. A ravenous animal is thought of, — apparently a dragon attacking an eagle's nest. The sense is, *And though he stood over our houses and gaped with bloodthirsty lances around the seven gates' mouths (yet) he went away before, etc.* — ἀμφιχάρων, i. e. inclosing the gates with spearmen, ready to seize upon the entrance, as a beast spreads its jaws to inclose the victim. — γένωσιν, *in its jaws*. It is the dative of place. — στεφάνωμα πύργων, *the coronet of towers*.

124 – 126. *Such a roar of war was raised* (comp. τείνειν βόην,) *at his back, a thing hard for our dragon foe to resist.* τοῖος, such as to produce this effect; so great. — ἀμφὶ ῥῶτα, by reason of his defeat. He had already turned his back to the enemy. The dragon here, according to most interpreters, is Thebes, but Erfurdt, Bothe, and Boeckh with more reason refer it to the Argive army. For, 1. γένεω predicated of them is less naturally spoken of a bird than of a beast. 2. This figure is borrowed from the Seven at Thebes 278, or 488, in both which places the dragon represents the Argives. 3. The dragon is the *assailant* in attacking the eagle's nest, as the Argives are here. Milton perhaps remembered this passage when he compared Samson (*sub. fin.*) to a dragon first, and then to an eagle. Samson, he says,

“ as an evening dragon came,  
Assailant on the perched roosts,  
And nests in order ranged,  
Of tame villatic fowl; but as an eagle  
His cloudless thunder bolted on their heads.”

127 – 133. In v. 130, I follow Hermann in reading ἑπερπας, *proud*, for ἑπεροπτίας, which is a *vox nihili*. — ῥέεματι καναχῆς χρυσοῦ, *stream of the rattling of gold*, i. e.

rattling gilded armor which seemed like a bright river rolling towards Thebes. — βαλβίδων, usually *the starting-place at the games*, which was marked by two upright posts joined by ropes, under which a line was drawn, called γραμμή. Like this latter word, βαλβίς meant the *goal* also, (comp. γραμμή, Eurip. Electr. 956, βαλβίς, Medea 1245,) as here. Musgrave translates ἐπ' ἄκρων βαλβίδων, *ad summam metam*; better *ad extremam metam*. Comp. frag. Eurip. Antig. 13, Dind. ἐπ' ἄκραν ἤκομεν γραμμὴν κακῶν. ἐπ' ἄκρων βαλβίδων is figuratively used of the top of the wall, which was the farthest goal of the Argives, the end of their race in invading the city. — ῥίπτει differs from ῥίπτει, according to Hermann, as *jactat* from *jacit*. He writes ῥίπτει here. — ὀρμῶντα. The connection is, Jupiter, seeing the Argives coming up proudly towards Thebes, *strikes with a hurled thunderbolt one* (supply *τινα*, as in Æschin. c. Ctes. § 130, Bekk.) *who*, now at the very end of his course, *was making ready to shout victory*. This was Capaneus, the boldest of the seven Argive chiefs, who “said that he would sack the city, will God or nill he, and compared lightnings and thunderbolts to the heat of noon.” Seven a. Thebes 423, Blomf. For his end, see the extensive description in Eurip. Phœniss. 1180 seq.

134–137. ἀντίτυπα, *backwards*. Porson conjectured ἀντιτύπα, *back-repelling, solid*. The last syllable of the received reading is long by the force of the arsis. ἀντίτυπος is another MS. reading of less authority. — τανταλωθείς, Schol. διασεισθείς, *shattered to pieces*. — πυρφόρος. This seems to refer to the device on the shield of this chief, — a naked man carrying fire, with the motto πρήσω πόλιν. Seven a. Thebes 430, Blomf. — ἐχθίστων ἀνέμων, i. e. *furious hostile feelings*, see 929. μανόμενος ἐπέπνει is borrowed from Seven a. Thebes 334, 335, Blomf.

138–140. τὰ μέν, ἄλλα δ'. I follow Dindorf and Boeckh in reading thus, instead of τὰ μέν, ἄλλα τὰ δέ, which embar-



rasses both sense and metre. τὰ μὲν and ἄλλα δὲ are contrasted as in Plat. Repub. p. 369, C., οὕτω παραλαμβάνων ἄλλον ἐπ' ἄλλον, τὸν δ' ἐπ' ἄλλον χρεῖα. — ἐπενόημα, *distributed, assigned*, = ἐπέκειμεν. Comp. Æsch. Sept. c. Theb. 725, Fur. 311. — ἐπ' ἄλλοις, for the simple dative ἄλλοις. See the note on v. 57, and comp. Æsch. Supplices 978, διεκλήρωσεν φερνὴν ἐφ' ἐκάστη, (Danaus) *assigned a dowry to each*. — δεξιόχειρος, literally, *the horse held by the right-hand rein*, in distinction from the two middle ones under the yoke. As the racers at the games turned towards the left, the right-hand horse made the largest turn in the same time, and ought therefore to be the strongest. See Electr. 721. Mars is so called here by a bold metaphor, as being *strong in the race*, i. e. *mighty in battle*, and thus *bringing victory*. The whole passage may be rendered, *These things happened in one way*, (i. e. such was the face of the battle where Capaneus fell,) *but to others* (of the hostile chiefs) *mighty Mars assigned another fate, roughly using them* (Schol. τὰράσσων), — *strong to bring (us) victory*.

141 – 147. ἴσοι πρὸς ἴσους. Erfurdt cites Eurip. Phœniss 757 (750), ἴσους ἴσοισι πολεμίοισιν ἀντιθείς. — πάγχυα καὶ τέλη i. e. their brazen panoplies arranged as trophies in honor of Jupiter. τέλη here seems to mean presents or offerings. See Seven a. Thebes 246, and Blomfield's note. — αὐτοῖν = ἀλλήλων. See v. 56. — δικρατεῖς. Brunck after the Schol. *utrinque victrices*, literally, *doubly conquering*, since each slew the other.

148 – 154. — ἀντιχαρεῖσα, Schol. ἴσον αἰτῇ χαρεῖσα, *feeling a mutual or common joy with Thebes* (in the result). For πολυαρξάτω, comp. 845, where, as here, Thebe seems to be the tutelary nymph of the city. — ἐκ μὲν δὴ πολέμων. Two interpretations arise, according as we separate τῶν νῦν from πολέμων, or unite these words. In the former case the sense is, *After the war*, or now that war is over, *forget the present state of things*. τῶν νῦν thus would mean the

death of the two Theban brothers ; and the verses would contain an exhortation to forget the sorrow for the royal family in the joy at the close of war. In the other case τῶν νῦν would denote the war that but just now raged ; and the sense would be, *now that the all but present war is over, forget it* (supply αὐτῶν). τίθημι with a noun often makes a circumlocution, as σπονδὴν ἔθου, Ajax 13. — ἐλελίχθων Θήβας, *shaker of Thebes*, i. e. in dances, as the Schol. says, not by the earthquakes supposed to attend his presence, as Passow says, for something joyful is meant. — ἄρχοι, *lead*, i. e. the dance.

155–161. The text of these anapæsts being imperfect or corrupt, Dindorf, very ingeniously, reads νεοχμοῖσι for νεοχμὸς νεαπαῖσι, which reduces the lines to perfect metre. Κρέων . . . θεῶν then form one verse, Κρέων being pronounced in one, and Μενοικέως in three syllables, by synizesis. — ὁδε, *here*. See Alcest. 24. — γὰρ shows that they correct themselves. *But no, or hold, for here comes Creon*. — συντυχίαι θεῶν are events occasioned by the Gods. Comp. χαρὰ θεοῦ, *a joy produced by a God*, Alcest. 1125. — προὔθετο. The middle occurs here instead of the active, which was the ordinary word used at Athens, in regard to appointing a meeting of the people, because Creon “non indixit concionem in quâ populus sententiam diceret, sed in quâ populo ipse ediceret aliquid.” *Hermann*. — πέμψας. See v. 19.

163. Comp. 189, Œd. Rex 22, for the metaphor from a ship, of which the Attic poets are fond.

166. Take κράτη θρόνων Λαῖον together. In v. 167, supply a clause equivalent to this of 166, *and that, whilst Œdipus guided the state, you respected his authority as king*.

168. κείνων ἔτι, the reading of almost all the MSS., which was condemned by Brunck, is now received by the best critics. παῖδας includes the wider idea of grandchildren, or descendants, with reference to Laïus. Comp. Œd. Rex

267, τῷ Λαβδακείῳ παιδὶ Πολυδώρου τε, *the son of Labdacus, and descendant of Polydorus.*

172. αὐτόχειρ μύσματος, *pollution or blood-guiltiness caused by their own hands.* Comp. 1175.

175 – 177. The Schol. says on this place, “Some ascribe the maxim to Chilo, others to Bias, that ἀρχὴ ἄνδρα δέικνυσιν.” — παντὸς ἀνδρός, *every man*, i. e. any man, it being true in every instance. — ἐντριβής, *rubbed upon, tried by*, as metals were tried by the color of their mark, when rubbed upon the Lydian stone.

178. The connection here seems to be this: As it is impossible to tell what a ruler will be until he is tried, and as I am just raised to power, I will set forth what my line of conduct will be. *To me therefore.* “γὰρ rem ipsam præsumptam introducit.” Wunder. See 238, 999.

180. ἐκ φόβου. Creon alludes in a covert way to what is more fully expressed v. 289, viz. to any fear which he might feel of disaffected citizens. So Wunder.

182, 183. ἀπὲ τῆς πάτρας. This is, by a union of two constructions, instead of the simple genitive after the comparative. Comp. Mt. § 455. a. — οὐδαμοῦ λέγω, *I reckon or count him nowhere*, i. e. make no account of him.

189. Erfurdt aptly cites here Cicero, Epist. ad Diversos, 12. 25: “Una navis est jam bonorum omnium: quam quidem nos damus operam ut rectam teneamus.” The orator had this passage in his mind, perhaps, when he wrote these words.

190. τοῖς φίλοις, i. e. the friends whom we actually make. So Thucyd. 2. 40, ἐν πάσχοντες ἐδὲ ἀλλὰ ὀρῶντες κτώμεθα τοὺς φίλους.

191. νόμοισι, *principles.*

192. Creon talks the longer, says the Schol., because he is about to touch upon an odious decree.

193. Comp. Philoct. 260, ὃ παῖ ἐξ’ Ἀχιλλέως.

196. ἐφαγνίσαι τὰ πάντα, *to perform all the offerings in*

*honor of the dead.* Comp. ἐφαγιστεύω, 247, and ἐναγίζω, a common word in prose, of the same general import.

197. ἔρχεται. “Credebantur libamina sub terram et ad mortuorum usque sedem penetrare.” *Musgrave*. Hence Electra tells her sister to give Clytemnestra’s offerings “to the winds, or hide them in the dust, where none of them will ever go to the place where our father sleeps.” *Electr.* 435.

199. θεούς, i. e. their temples. See *Electr.* 911, and *Arnold on Thucyd.* 4. 67.

200. κατελθών. κατέρχομαι, κάτειμι, often denote return from exile, and so κατάγω, to bring back from exile.

201. κατάκρας, *from the top downward*, i. e. utterly. An Homeric word.

203. ἐκκεκηρῦχθαι is the MS. reading, and would depend upon κηρύξας ἔχω, v. 192. Such tautology could only be accounted for by the poet’s having forgotten the structure, and supplied λέγω before this infinitive. *Musgrave’s* reading, adopted by *Dindorf* and others, restores the structure of the sentence.

206. According to *Erfurdt* and *Hermann*, ἰδεῖν depends on αἰκισθέντα. The sense then is, *But to let him lie unburied and abused, to look upon, as to his body eaten both by birds and dogs.*

208. προέξουσιν τιμήν. *Polynices* would have received only *equal* honor with his brother, but this is a hyperbolical expression, well suited to the excited feelings of *Creon*.

210. τιμήσεται, a middle form with a passive sense. See *Buttmann*, § 113. 5.

211, 212. The meaning is, *This is your pleasure with regard to him who was ill-affected to the state, etc.* But it is very rare that an accusative of a person is so placed, or rather without example. Some explain the structure by the *constructio ad sensum*, σοὶ ταῦτ’ ἀρέσκει being equivalent to σὺ ταῦτα ποιεῖν ἐθέλεις. Some suppose that a line is lost after 211.

213. This and the two preceding lines express dislike of Creon's edict by the absence of approval of it, and by the reference to his absolute irresistible power. In particular, *πὸν* ("It is in your power, *I suppose*, to adopt any and every rule, etc.") implies reluctant acknowledgment.

215. Some suppose that a line has fallen out, containing the apodosis; others, with more reason, that the Chorus interrupts Creon; and others that *ὥς ἂν . . . ἦτε* is equivalent to *ἕπως ἔσσεσθε*, *see to it that ye be*. So the Schol. If we assume an interruption, v. 219 is what Creon might have added. *ὥς ἂν* denotes *in order that, if circumstances should require*, *ἂν* pointing to a possible case.

217. The Chorus misunderstood, or affected to misunderstand, what Creon says in v. 215. He meant not that they should guard the body, but do their diligence to insure the observance of the edict. Vv. 216–220 show that the Chorus felt the cruelty of the edict, and did not want to have any thing to do with it.

218. *ἄλλῳ* is the reading of most MSS., adopted by Hermann, Dindorf, and others for *ἄλλο*, which Brunck and others prefer. The sense of the verse is, *What is this which you still, in addition, charge another with?* i. e. what is this additional command which you give to another? For the construction of the sentence, comp. *Alcest.* 106.

219. *τοῖς ἀπιστοῦσιν τάδε*. A neuter pronoun or adj. in the accusative sometimes follows a verb which ordinarily governs another case. Thus we have both *ἀπιστεῖν νόμους* (382) and *ἀ. τάδε*. So *πείθομαι*, *Ajax* 529, *πάντ' ἔγωγε πείσομαι*. *Herodot.* 4, 116, *ἐπείθοντο καὶ ταῦτα οἱ νεηπίσκοι*.

220. *ὅς* sometimes follows *οὕτως*, instead of the usual *ὥστε*. Comp. *Mt.* § 479, *Obs.* 1; *Alcest* 194.

221. *ἰκάνω* here = *ἦκω*, *I have come*. Comp. *Electr.* 8.

225. *ἐπιστάσεις φροντῖνων*, *stoppings or halts of reflections*, i. e. to reflect, deliberate. V. 226 means *turning myself round on the road with a view to return*.

228. οἱ implies its antecedent ἐκέϊσε.

231. ἦνυτον σχολῇ ταχύς, *I came at a quick rate and yet loitered*. The ellipsis of ὁδόν after ἀνύω, ἀνύτω, is very common from Homer downward. Some scribe, not understanding ταχύς with σχολῇ, wrote βραδύς, which appears in all the MSS. ταχύς we owe to the Scholiast.

234. σοὶ is taken with μολεῖν, and its position is emphatic, at the beginning of the line, as Donaldson remarks. *To come to thee*, even on such an errand. Verbs signifying to come sometimes, though rarely, take the dative of a person instead of an accusative with a preposition. Comp. Æsch. Prom. 358, ἦλθεν αὐτῷ Ζηνὸς βέλος, for ἐπ' αὐτόν. So Schaefer and Hermann; but Brunck and others join σοὶ to φράσω, which makes the sentence seem disjointed almost to its close. μολεῖν δεῦρο σοὶ is the subject of ἐνίκησεν. Comp. Herodot. 6, 101, ἐνίκα μὴ ἐκλιπεῖν τὴν πόλιν. — τὸ μηδὲν μηδὲν is thus joined with the article first in Herodot. 1. 32, and frequently by the tragic poets. Comp. CEd. Rex 1019, 1187; Ajax 1114, 1231; Electr. 1166. In CEd. Rex 638, it is used adjectively, τὸ μηδὲν ἄλγος, *your trifling cause of grief*. Here τὸ μηδὲν means *that which amounts to nothing, or that which Creon may regard as nothing*.

235. δεδραγμένος, κ. τ. λ., *seizing on the hope that I can not suffer any other thing than that which is fated*. This seems to be half comic, as though he meant to say, that he had no hope whatever of escaping unpunished. And in general the freedom and soldierlike bluntness of this character are worthy of remark. δράσσομαι is deponent. — τὸ παθεῖν, according to Mt. § 513, Obs. 2, follows δεδραγμένος τῆς ἐλπίδος, as an object in the accusative, by a *constructio ad sensum*; that expression being equivalent to ἡλπιώως.

241. εὖ γὰρ στοχάζει, “*belle conjicis seu judicas te non dignum esse qui in malum quodpiam incidas*.” Erfurdt. Does not Creon here use figures drawn from military matters, and adapted to the understanding of the soldier?



‘ You take good aim (in what you say) and try to cast up an intrenchment around the affair ’ (in order to screen yourself from harm).

247. Comp. 196. For ἐαφίαν κόρυς, comp. 129. — The two participles expand the action of θάψας. καὶ — καὶ are *both — and*.

249. γεγῆστος, *are*. So γένος, its primitive, means *hatched*. Philoct. 1205; Electr. 197, 485.

251. χέρσος ἀρρώξ, *unbroken waste*. Hermann and others consider χέρσος an adjective. — ἐπημαξενμένη τροχόσσω, *marked with the tracks of wagon-wheels*.

252. Join ἄσσημός τις, *somebody or other who left no trace*. Wex however, would write τίς — ὅστις, *the doer gave no trace who he was*. This weakens the sense. There was not only no mark who the doer was, but no trace of a doer at all. Comp. 278.

256. φείγοντος governs ἄγος, and seems to be used absolutely with an indefinite subject, τινός. The sense is, *As if some one were desirous to avoid the guilt of leaving the corpse unburied*.

257, 258. οὔτε — οὔτε — οὐ. οὐ often succeeds οὔτε. Comp. Mt. § 609.

260. φίλαξ is not the nominative absolute, but it is in apposition with λόγοι, as an explanation of what the κακοὶ λόγοι consisted in. *Guard reproaching guard is for the reproaches of guard against guard*.

263. ἔφηνγε μὴ εἰδέναι. The author resumes the affirmative subject of the first clause, ἕκαστος. ἔφηνγε, *denied* (literally, in his plea or exculpation of himself fled from) the knowledge of it. This verb as containing a negative idea is often followed by μή. — μή unites in sound with εἰ—.

264, 265. μύδρος. Hesych. σίδηρος πεπυρωμένος. Comp. μυδροκτυπεῖ, Æsch. Prom. 366. In Plutarch (Vit. Aristid. § 25), Aristides is said to have taken an oath for the Athenians, μύδρους ἐμβαλὼν εἰς τὴν ἐλάτταν ἐπὶ ταῖς ἀμαῖς. The

Phocæans also sunk in the deep *μύδρον σιδήρεον*, and swore not to return to their country until this mass should reappear upon the surface. Herodot. 1. 165. Here the iron was to be held in the hand as an ordeal. Comp. Valekenaer, Opusc. i. 64, ed. Lips. — *πῦρ διέρπειν*. For this ordeal, comp. Virgil, *Æn.* xi. 787.

268. *πλέον*. See *Alcest.* 72.

270. *οὐ γὰρ, κ. τ. λ.* For we knew not how to gainsay, nor how we could get any good by doing it. For *ἔχω* in the sense of *know*, comp. *Alcest.* 51, 120. Two constructions are here united, as in Plato's *Gorgias*, 503, D, *ἔχεις εἰπεῖν*; *ΚΑΛ. οὐχ ἔχω πῶς εἶπω*.

275. *καθαίρει*, *condemns*. So Musgrave, who cites Eurip. *Orest.* 867 (862), amongst other passages, for this meaning.

280. *καὶ* is taken with *μεστῶσαι*, *before you even fill*. *λέγων* also is taken, not with *παῦσαι*, (which would make it almost a useless word,) but with *μεστῶσαι* = *by speaking*.

281. Schol. *ἐναντίον γὰρ ἡ ἄνοια τῷ γήρᾳ*

286, 287. *διασκεδῶν* governs *γῆν* and *νόμους*. It is used appropriately of *laws*, and less aptly by zeugma of *the land*. So Boeckh and Brunck.

289. The order is *ἀλλ' ἄνδρες πύλεως, μάλιστα φέροντες ταῦτα*, (disliking this edict) *καὶ πάλαι* (even some time ago) *ἐρρόθοιεν ἐμοί*.

293. *τούτους*, the guards set over the body, *ἐκ τῶνδε*, bribed *by these disaffected citizens*

296. *νόμισμα*, *institution*.

298, 299. *ἵστασθαι πρὸς*, *to side with*. This infinitive denotes the result of *παράλλασσει*. The sense is, *This teaches and perverts* (i. e. by perverting makes) *good minds of men* (good men's minds) *to take the side of base deeds*, i. e. to approve and do them.

307. *εἰς* is used because *ἐκφανεῖτε* implies the idea of *bringing to*, together with that of *causing to appear*.

308. The sense is, *Death alone*, i. e. *simple death*, *shall*

not be enough for you. — πρὶν follows, as if *nor shall ye die*, which is implied in the foregoing words, had been expressed.

311. ἀπαύρητε here refers to the taking of dishonest gain with avidity and by stealth, as Creon supposed that the guards had already done.

313. τοὺς πλείονας. The article here perhaps has reference to those who take dishonest gains. Instead of *more persons harmed than saved*, the poet says, *more of them harmed than saved*. Comp. Philoct. 576, μή μ' ἔρη τὰ πλείονα, Eurip. Medea 609, οὐ κρινοῖμαι τῶνδ' ἐσσι τὰ πλείονα. According to Hermann, the article renders it necessary to supply μάλλον before ἤ, which may be questioned.

315. εἰπεῖν τι, i. e. in his own defence.

318. ῥυθμίζω, *I reduce to measure, or order, bring into the proper place*, here *assign the place of*. The form of this sentence is owing to the omission of ἐστὶ after ὅπου, and the putting of its subject λίπη into the first clause, as the object of ῥυθμίζεις. Comp. CEd. Rex 926, μάλιστα δ' αὐτὸν εἴπατ' εἰ κάτισθ' ὅπου; Ajax 103.

319. ὁ ὄρων. The participle with the article lays aside sometimes the notion of time, and becomes a mere noun. Comp. 239.

320. The Schol. seems to have read ἄλημα, *a cunning, knavish man*, for λάλημα, *a talking thing, a babbler*, which the MSS. have. In the next line, the sense is, *If I am a knave, I am not one that did this*.

323. The construction seems to be θεινόν ἐστι ᾧ δοκεῖ (τι or ἅπαντα), τοῖτ' οὖ καὶ ψευδῇ δοκεῖν. *It is sad that he who thinks (suspects, or believes) should think even, or just, what is false*. δοκεῖ can also have the sense of thinking good, resolving, which Boeckh and Donaldson give it. See Boeckh's Antigone, p. 232. Donaldson's version is, 'T is sad, when one thinks good, to think a lie.

324. κόμψευε denotes the *subtle talking*, the brevity and

point of the guard, shown in the last verse. τὴν δόξαν is *this δοκεῖν*, *this thinking*, or *suspecting which you mentioned*.

326. "His dictis abit Creon. Nam proxima custodis verba, quæ aliquid comicæ astutiæ habent, ex parte certe sunt ejusmodi, ut coram Creonte dici non potuerint, quod notavit Scholiasta." Dindorf.

334. τοῦτο is nominative to χωρεῖ, and refers back to δεινά, as οὐδὲν does; i. e. *this fearful thing*, viz. man.

337. ὑπὸ is used hyperbolically. When the swelling waves overhang the vessel, bold man sails as it were under them. — περιβρυχίοισι, *swallowing around, engulfing*. Schol. καλύπτουσι τὴν ναῦν.

338. So the Sun is called πρόμος πάντων θεῶν, CEd. Rex 660, and Diana θεῶν ἄνασσα, Eurip. Iph. in Aul. 1522, cited by Erfurdt. These expressions, intended to denote the feelings of the Chorus at the time, mean no more than βροτῶν ἄριστος, and similar superlatives.

340. ἰλλομένων denotes the movement of the plough to and fro over the field, and πολεῖον, *turning over* the clods. For πολεῖον many MSS. and edd. have πολεῦον, because "when the Greeks use circumlocution in speaking of a person, they soon return to the person itself." Porson on Hecuba 293.

351. ὑπάξεται. The future here expresses customary action, if it has been rightly introduced by Brunck into the text, which is corrupt, and has been variously tortured.

354–364. ἀνεμῶεν φρόνημα, *swift thought, celeritas consilii*, Erfurdt; *high faculty of thought*, Wunder. The Schol. and Hermann understand these words of speculations in natural philosophy; Boeckh, of thought expressed by the breath or in words. — ἀστυνόμους ὀργάς, *disposition fitting him for civil life*. — ἐδιδάξατο, *he has taught himself*; φεύγειν also depends on this verb. — καὶ . . . βέλη. The sense is, *And how to shun the darts of uncomfortable frosts under the clear sky, and in grievous storms of rain*

πάγων, if we thus join δέσμοιζα βέλη with it, is by metonymy for χειμῶνος, winter. But we can take πάγων ἐπαίθρεια by itself, regarding the latter word as equivalent to an abstract noun. *The keenness in the fresh air of uncomfortable frost.* δέσμοιζα βέλη, if it cannot be the same as βέλη δεσμοβρίας, may be joined to a word which has dropped out of the text, as Διός, which Erfurdt proposes to insert. — παντοπόρος, *all-inventive, fertile in resources*, is to be taken with what precedes it. — ἄπορος, κ. τ. λ., *without resource he comes to nothing that is future*, i. e. there is nothing that is future, which he has not some plan and way of attaining. — οὐδὲν τὸ μέλλον, *nothing that is future*, according to Hermann, implies something definitely known to be so, or hoped for, but οὐδὲν μέλλον would mean *nothing future*, whatever it might be. — ξυμπέφρασται has a middle force.

365 – 375. The general sense is, with all this inventive power and foresight, he yet chooses the path of evil as well as that of good. — — κακὸν . . . ἐπ' ἐσθλόν. The preposition is often thus expressed before the second of two nouns, and not before the first. — παρείρων. This rare and probably corrupt word, — for which γεραίρων, *honoring*, is an excellent emendation, — may be made to mean *inserting or weaving in by the side of*, and thus *joining to*. The sense of the passage is, *If he joins thereto (to his inventive power) earth's laws (obedience to law) and the gods' justice supported by oaths, he is high in the state; but he is without or unfit for a state, with whom that which is not good dwells, owing to his audacity (i. e. who is led into evil by his daring defiance of divine and human law).* The last clause τὸλμας χάριν, Boeckh joins with the next sentence. — ἴσον φρονῶν, sc. ἐμοί, *agreeing with me, a friend of mine*. Comp. Iliad xv. 50.

377 πῶς is here used in indirect inquiry for ὅπως.

386. εἰς δέον, *opportunately*. — For the next line comp. Alcest. 26, note.

388. Comp. a fragment of Archilochus, χρημάτων ἄελπον οὐδέν ἐστιν οὐδ' ἀπώμοτον.

389. *For after-thought falsifies* or gives the lie to *former opinion*.

390, 391. Wunder takes ἄν with ἐξηύχουν, (*vix credidissim*, etc.); and so Ellendt; but Matthiæ joins it with ἤξειν. For ἄν repeated, comp. vv. 69, 680. — ταῖς σαῖς ἀπειλαῖς, *owing to thy threats*.

392. Here, as often, the clause with γάρ is put at the beginning, and ἀλλὰ belongs to ἤκω. — For brevity's sake, the genitive ἐλπίδων, which ought to accompany ἐκτός, is omitted.

393. μῆκος = μέγεθος. So Musgrave and the Schol., as μήκιστος, superlative of μακρός = μέγιστος, Œd. Rex 1301. The general sense of the clause is, *unexpected joy is in degree unlike any other pleasure*, i. e. is far superior in degree to all others.

399. The sense is, *I have a right* (comp. Alcest. 1147, note) *to come off free* (be set free) *from* the threatened penalties. ἐλεύθερος seems to be used somewhat pleonastically with ἀπηλλάχθαι.

401. Both interrogatives, τῷ and πόθεν, are taken with λαβών. Comp. Alcest. 213. Brunck joined τῷ τρόπῳ with ἄγεις.

404. The Greeks sometimes put the antecedent after the relative in apposition with it, in the second clause instead of the first; *him whom you forbade to bury*, viz. *the dead*. Comp. Electr. 160.

406. ἐπίληπτος ἥρέθη. The verb denotes the general act of *taking* or *apprehending* Antigone; the adjective, the manner of taking her by *seizure in the act*.

409. τόν. The article often stands at the end of a verse, and its noun in the next, but always, except in the present instance, with some conjunction or adjective intervening. Thus τό δε, τό γε, τὰ σά, (*infra* 453, Electr. 619,) τὰ τῆς, close lines. So Hermann.



410. *μυδῶν*, wet with putrefaction. Schol. ἀπὸ σήψεως ἰχῶρα ἀποστάζον. In verse 1008, *μυδῶσα* means *dripping, melting off*.

411. *καθήμεθ' ἐκ*, according to some, is a *constructio prægnaus*, denoting *sitting and watching from*. But probably this phrase means no more than *to sit on, or in*, as the case may be. *ἐκ* is used because, to use the words of Wex, "qui in aliquo loco sedent habent eum locum quasi fundamentum, ex quo surgunt et erecti sunt, enasci quasi ex eo videntur, ei qui sedentes cernit." — *ὑπήμενοι*, *protected from the wind*, the opposite of *προσήμενος*. Theocritus 22. 32, *ἐκβάντες δ' ἐπὶ θύα βαλὲν, καὶ ὑπήμενον ἀκτῆν*.

412. *μὴ βάλη*, *lest it should strike us* (i. e. our sense of smell). *βάλαι*, *might strike*, is also read, and could stand here equally well. The difference of the two is, that *βάλαι* denotes *possibility only*, *βάλη probability*. See Hermann on *Electra* 57, and Mt. § 518. 4.

413, 414. *ἐπὶ ῥέθοις κακοῖσιν*, with reproachful threats. *κακοῖσιν* contains the notion of the *evil*, or penalty, which depends on the condition in *εἰ . . . πόνον*. The sense is, *with threats if he should neglect this labor*, (of what would happen if he should neglect it). Comp. a similar passage, *Philoct.* 374: *καγὼ χολωθεὶς εἰθὺς ἤρασσον κακοῖς | τοῖς πᾶσι . . . | εἰ τὰμὰ κείνος ὅπλ' ἀφαιρήσοιτό με*, and *I, enraged, straightway attacked him with every kind of reproach, in case he should take away my armor from me.* — *ἀφειδήσοι*. This fut. opt. in oblique discourse answers to a fut. indic. in direct.

418. *ἄχος*, *cause of grief, evil*. — *οὐράνιον*, *immense*, lit. *heaven-high*. The same expression occurs, *Æsch. Persæ* 565; unless *οὐράνιον* is to be taken like *θείαν* in 421, i. e. *sent from heaven*. — *ἄχος* is in apposition with *τεφώς*, which means *whirlwind*, while *σκηπτὸς* is a *storm, a thunder-storm*.

419. *αἰκίζων*, *treating rudely, tearing off*.

420. ἐν is used adverbially, = ἐν τούτοις, simul. — ἐμεστῶθη, sc. φύβης, *with the foliage*. Supply the same noun after πίμπλησι πεδίου.

421. εἴχομεν, κ. τ. λ., *we endured the evil caused by divine power*.

423. κἀνακωκύει, κ. τ. λ., *and she wails aloud with a sad bird's shrill note as (it cries) when it sees the empty nest where it lay bereft of young*. λέχος, εὐνή, and similar words, are sometimes used together in the tragic poets almost tautologically; e. g. λέκτρων κοίτας, *Alcest.* 925; λέκτρων εὐνάς, *Æsch. Persæ* 535; δέμνια κοίτης, *Eurip. Hippolyt.* 181. *Comp. Medea* 437.

430. ἄρδην. *Comp. Alcest.* 608.

431. These thrice-poured libations to the dead consist, in the *Odyssey* (x. 518), of a mixture of honey and milk, of wine, and of water, *poured separately* after one another. In *Æsch. Persæ* 602, they are composed of mingled milk, honey, water, wine, and oil, and in *Eurip. Orest.* 115, *Iph. in Taur.* 163, of honey, wine, and milk. — στέφει, *crowns, adorns*. *Comp. Electr.* 53. The Schol. explains this word by κύκλω περιβράινει, *sprinkles in a circle*.

435. καθίστατο ἄπαρνος = ἀπηρνέιτο. What would be in the accusative with the verb is in the genitive with the adjective. *Comp.* 1185. — In v. 436, this line is to be again supplied, unless we read with Dindorf ἄμ' for ἀλλ'.

439. λαβεῖν depends on ἦσσω, *less to receive*, i. e. *to be received*. *Comp. Electr.* 1016.

441. Supply λέγω or καλῶ. See Mt. § 427. 4. a.

448. τί οὐκ ἔμελλον; A common phrase. *Why was I not about or likely (to know it)*, i. e. *why should I not?*

451. Supply ἦν ἡ κηρύξασα. — In v. 452 οἱ refers to the infernal gods.

452. τούσδε νόμους Schaefer takes to mean, *these laws which I have obeyed relating to sepulture*. The words, he says, are spoken in derision of Creon, who had just used

the same. Erfurdt would read τοὺς. Boeckh says, that as these words, in 449, mean the laws of Creon concerning sepulture, so here they mean the same thing under a more general view, i. e. laws of sepulture in general.

455. *θρητὸν εἶθ'.* These words Erfurdt applies to Antigone, who might use a masculine singular when speaking indefinitely of herself. It is better, however, to understand them of Creon, as Brunck and Boeckh do. — *ὑπερδραμεῖν*, to overcome, have more authority than, not transgress, which it should mean, if *θρητὸν* referred to Antigone. Its subject is σέ, to be supplied from τὰ σὰ κηρύγματα.

457. ζῆ. Comp. CEd. Rex 482, for the same metaphor.

458. The sense is, *I was not, out of dread of any man's pride, going to suffer punishment from the gods for breaking these laws.* — *τούτων τὴν δίκην*, the penalty belonging to the laws, joined to their violation. — *ἐν* is often used with the judicial body *in* or *before* which an accused person is tried.

466. See 35, note.

467. *εἰ ἐσχόμην*, if I had endured, i. e. allowed to be an unburied corpse. With *νέκυν*, *ἕντα* is perhaps understood. Comp. *τούτους ἀνάσχου δεσπότας*, endure them as masters, suffer them to be masters, Alcest. 304.

470. See Alcest. 1093, note.

471. *γέννημα*, that which is born in one, nature, disposition, is nominative, and *ἐν* is understood with *ὤμόν*. *δηλοῖ* is then used as *δηλοῖς* in v. 20. The sense is, *The child's nature shows itself to be harsh from (i. e. derived from) a harsh father.*

475. *ὀπτὸν ἐκ πυρὸς περισκελῆ*, roasted by the fire so as to be very hard. Comp. 791.

478. *ἐκπέλει* = *ἔξεστι*. Supply with this word *τοῦτω*, implied in *ὅστις*.

479. *τῶν πέλας*, their neighbors, others, or another. According to Elmsley, the Greeks said *οἱ πέλας* only, and not *ὁ πέλας*. Comp. Electr. 551. *ὁ πέλας* seems, however, now and then to occur.

485. κράτος = νίκη. Schol. Perhaps a better meaning here is the power she assumed in breaking the laws. — κείσεται = τεθήσεται or ἔσται, *if he shall exercise this power with impunity.*

486, 487. ὁμαιμονεστέρα is Hermann's conjecture for ὁμαιμονεστέρας, approved by Dindorf. — τοῦ παντός ἡμῖν Ζηνὸς ἐρκείου. Eustathius, cited by Brunck, says, "By Zeus Herceius, Sophocles denotes all who are in the house"; and so the Schol. explains these words by πάντων τῶν οἰκείων, *the whole family.* The phrase came to have this meaning from the altars of Zeus Herceius, ὃ βωμοὶ ἐντὸς ἔρκους ἐν τῇ αὐτῇ ἰδρυνται, as Harpocration says; as a Deity's name could stand for his temple. — κυρεῖ, sc. οὔσα, *chances to be* (the daughter). Comp. for the ellipsis Electr. 46, Prom. 330. The sense of the passage is, *Though she be a sister's daughter, or nearer of kin to me than the whole family* (i. e. than all my nearest relatives).

490. τοῦδε τάφου, i. e. περί, Schol. But it is better to govern both τάφου and βουλευσαι by ἐπαιτιῶμαι, as Boeckh does, βουλευσαι being epeexegetical of τάφου. ἴσον is joined with this latter word. The sense is, *I charge her alike, with this burial, with having plotted it.* See Electr. 543.

493. The sense is, *The mind of those who plot wickedly in the dark is wont (φαλεῖ) to be detected beforehand* (before the plot is executed) *as harboring something hidden* (κλοπέως). — The next line relates to Antigone's conduct. — μέντοι, *however that may be.* — τοῦτο sc. κακόν.

500. Let the student observe the change from οὐ to μή, which the optative, when it expresses a negative wish, requires. Comp. 686. — ἀρεσθείη is the passive of ἀρέσκω used in the sense *to make pleasing.*

505. ἐγκλείσοι. ἐγκλείσαι, ἐγκλείοι, are conjectural readings here. The sense of the passage, with the future optative retained, is, according to Hermann, *This may be said to please all these persons* (i. e. all can say that this pleases

them), *unless fear is about to close their mouths* (i. e. when ever they shall wish to say so).

509. ἱπλάσσουσι. This verb seems to mean to roll under, wrap up, thence by wrapping up to *conceal* or *suppress*, as here. στόμα must then mean *words* or *voice*, as it often does in Sophocles. Comp. Œd. Col. 132, ἴντες στόμα, *emitting a voice*; ibid. 981, σοῦ γ' εἰς τὸῦ ἐξελθόντος ἀνόσιον στόμα, *you having gone to the length of uttering these impure words*. So 997, *infra*. Hemsterhuys, in Ruhnken's Timæus, (under γῆν ἰλλομένην,) renders this word by *subvolvunt, subjiciunt*.

514. τιμᾶς χάριν, *you honor with a favor*, bestow an honorable favor upon. The expression is like τιμᾶν τιμῆν. — δυσσεβῇ ἐκείνῳ, *impious to him*, sc. Eteocles (i. e. which is an act of impiety to him who was rightly buried). Others understand ἐκείνῳ of Polynices, and govern it by τιμᾶς, as containing the idea of *giving*.

519. ἴσους. This word is alluded to and played upon by ἴσος of 520, but has less manuscript authority than another reading, *τούτους*.

520. λαχεῖν, *as to sharing, in his share*.

521. κάτωθεν for κάτω. Erfurdt. The adverbs of motion from a place cannot be used in the same sense with those of rest in a place, according to Hermann, but preserve their proper meaning, except when *attracted* (as the expression is) to verbs of motion. Thus the sense here is, *Who knows whether these things* (Creon's maxims) *are pure or right from below?* i. e. according to an opinion proceeding from the infernal gods.

528–530. The sense is, *A cloud* (of grief) *over her brows, by bedewing her fair cheek, mars the beauty of her crimson face*; i. e. her feeling, not of shame for her refusal to coöperate with her sister, but of grief, reddened her face with excitement, and stained it with tears. The quality denoted by αἱματόεν must be thought of as

arising from her grief, not as the natural color. — *ῥέθος* = *πρόσωπον*, as in Eurip. *Here. Fur.* 1197 (1204), and Moschus *Idyl.* iv. 3. This is an Æolic sense, according to Eustathius; while in Homer *ῥέθος* = *μέλος*, *limb*.

531. *ὑφειμένη*, *clam immissa*. Hermann, *subrepens*.

537. *τῆς αἰτίας*. The case is often determined by the more remote of two verbs. But *αἰτίας* can be taken participatively with *φέρω*.

538. *τοῦτο* is a substitute for *συμμετίσχειν καὶ φέρειν τῆς αἰτίας*.

544. The sense is, *Do not disgrace* (withhold credit from) *me in regard to dying with you and burying the body*. *τὸ . . . ἀγνίσαι* seems to be the expegetical object of the verb, although Mt., § 543, explains the construction by the active force of preventing or forbidding implied in *ἀτιμάζω*. For *μὴ οὐ* with an inf. after a negative notion see Kühner § 718. 7. Hermann assigns a different time to the two infinitives. “Ne dedignare me et mori [*θανεῖν*, the mere act of dying, which in this case can only be future,] tecum, et justis peragendis lustrasse [*ἀγνίσαι*, the act of having performed funeral rites] fratrem.” For this last verb comp. verbs from the same root, vv. 196, 247, 1081, Eurip. *Suppl.* 1211.

546. *κοινὰ* = *κοινῶς*. — In 547, *ποιοῦ σεαυτῆς*, *make your own, claim as yours*. The pronoun is the genitive of the possessor after the verb.

549. *τοῦδε γὰρ σὺ κηδεμών*, *For of him art thou mindful*, i. e. him dost thou respect.

550. *τί ταῦτ' ἀνῆς*, *Why do you vex me thus?* The pronoun is to be referred to the idea of a noun contained in the verb.

551. With *ἀλγοῦσα* understand *γελῶ*. The sense is, *If I laugh at you, in grief I do it*. Others supply *ἀνῶ*.

552. *ἀλλὰ νῦν ἔτι*, (if never before) *yet even now*. Comp. *Electr.* 411.



556. *But not with my words unsaid*, i. e. not without my saying what I could to dissuade. ἐπὶ here means *in* or *under* the circumstances denoted by the words succeeding it. Comp. *Alcest.* 373, note. Boeckh translates this line, “But not with my unspoken consideration,” i. e. Not in my secret conviction did I choose to live. This seems to put a force on the words, and not to suit the context.

557. τοῖς, opposed to τοῖς δ', for τοῖς μὲν, (comp. *Mt.* § 288, Obs. 3, 4,) refers to Ismene's words; τοῖς δέ, to Antigone's deed. The Schol. read σὺ μὲν σοί, from which Brunck made μέντοι, — a poor change.

558. That is, your fault in not listening to my words, and mine in not coöperating with you. We should have acted together.

561. See the note on 21, for τῷ παῖδε τὴν μὲν . . . τὴν δέ.

564, 565. The sense is, (True, O King, I have lost my mind,) *for when we are in adversity even the mind that is born in us, whatever it be, does not continue, but withdraws.* σοὶ γούν, sc. ἐξίστατο, etc. — σὺν κακοῖς . . . κακά, *to suffer evil with the evil.*

566. τί μοι βιώσιμον; *How can I live?* Comp. *Herodot.* iii. 109, οὐκ ἂν ἦν βιώσιμα ἀνθρώποισι, *men would not be able to live.* The verbal, like that in τέος, forms with the verb of existence an impersonal phrase.

567 ἦδε. Ismene had used the word τῆσδε. Creon replies, Do not say ἦδε, *this person* (as though she were alive), *for she is no more*, i. e. is as good as dead.

568. νυμφεῖαν = νύμφην, as λέκτρα, λέχη, εὐνή = γυνή.

569. Comp. the figure, *Æd. Rex* 1211, 1257.

573. τὸ σὺν λέχος, *the marriage which you speak of*, not your marriage. Comp. *Electr.* 1037. *Eurip. Hippol.* 113. Several MSS. and old editions assign v. 572 to Antigone, probably because the transcribers did not understand τὸ σὺν. Boeckh defends this, because it would be contrary to Greek propriety for Ismene to call Haemon

*dearest*, and because she had not spoken of a λέχος. But she had spoken of Antigone as the νυμφεῖα of Hæmon, and, being his own cousin, might say φίλτατε, as Dejanira calls Lichas φίλτατ' ἀνδρῶν in Trachin. 232. It is the poet's art to hide Antigone's soul until the last. — Boeckh assigns vv. 574, 576 to the Chorus, and, as it seems to me, with reason.

576. δεδογμένα for δεδογμενον. The plural of participles and adjectives is often used in Greek for the singular, when the subject is an infinitive, or part of a sentence. Supply ἐστί.

577. καὶ σοί γε κἀμοί, *yes*, (determined on) *by you and by me*, i. e. both of us regard it as decreed. — μὴ τρεβάς, i. e. ἐμβάλλετε or ποιείτε, Brunck. Comp. μή μοι πρόφασιν, Aristoph. Acharn. 345, cited by Musgrave. So we say, *no more delay, no more excuses*.

579. The sense is, *Henceforth these must be women* (i. e. kept retired like women), *and not allowed to be at large*. Comp. Psalm lxxviii. 12 (13), where *she that tarries at home* is a poetical epithet of woman.

582 – 585. The subject of this sublime ode is the divine judgment which lays waste some families, like the reigning house of Thebes, involving them in guilt and woe. It is the irresistible sovereignty of Jupiter which thus brings men in their ignorance, and even by confusing their minds, into ἄτη. This word, it deserves to be remarked, signifies especially *misfortune resulting from crime and folly*. The first line denotes that they only are safe from such a wide-sweeping curse, who have no calamity; for when it begins, it goes down through successive generations. — θεόθεν properly a local form, here denotes the cause, as that from which the effect *proceeds*. — γενεᾶς πλῆθος, *totam gentem*; πλῆθος being used because the race or family consists of a multitude of parts. — ἔρπον. This verb is used in the sense of coming upon, invading = *accedo, aggredior, ingruo*.

586–592. With Hermann I make ἔρεβος, which has usually been regarded as the subject of ἐπιδράμῃ, an accusative. The sense is, *Just as, when the billowy sea (οὐδμα), by reason of the hoarse blasts that blow over the deep from Thrace, sweeps over the dark depths beneath the waves, it rolls from the bottom the black and wind-tost sand, etc., i. e. ruin sweeps over a devoted race, as the northerly gales over the Ægean, agitating it to its inmost depths.*

593–595. ἀρχαῖα . . . πίπτουτ'. This position of ἀρχαῖα before τὰ πῆματα shows that it stands in a predicate relation, as Wunder first remarked. The sense is, *As a thing of the olden time I see the calamities of the house of the Labdacidae falling upon the calamities of the dead; i. e. I see, when deaths occur among the Labdacidae, that it is traditional for new calamities to be added to and grow out of them. We must conceive of the Chorus as thinking of the death of Laius propagating itself in that of Jocasta and in the woes of Œdipus, just as now the death of Polynices involved that of Antigone.*

596–598. γένος, posterity, successive generations. The sense is, *Nor do successive generations deliver the race from woe (supply πημάτων); i. e. one generation after another preserves the calamity of the house. — ἔχει λύσιν, i. e. οὐδὲ γενεὰ ἔχει λύσιν πημάτων.*

599–603. The sense is, *The light that had been spread over (that had arisen upon) the last descendants in the family of Œdipus, that light, the bloody dust of the gods below (the dust fatal to Antigone's life strewed over Polynices and sacred to the infernal gods) mows down, (καταμῶ) together with loss of reason and madness of mind. — φάος ἱπέρ, κ. τ. λ. = the joyful prospect of preserving their family held out to Antigone and her sister. For φάος, comp. Electr. 1354. — ρίζα, the issue, or descendants of a family, from which as from a root new shoots may spring up, and in which the life of the race endures. — τέτατο,*

spoken of the spreading of light; Homer (Odys. xi. 19) uses the same verb of overspreading night. — καταμᾶ, *reaps*, or *mows down*. Comp. Ajax 1178, γένους ἅπαντος ῥίζαν ἐξημημένους. It is joined with φάος, just as we use similar words when speaking of the loss of our hopes. — κόνις. Jortin elegantly conjectured κοπίς, *knife*, which Brunck recived into his text. But it is Jupiter, rather than the infernal gods, of whom such a figure should be used here.

605. Others read ὑπερβασία. — τίς κατάσχοι for τίς ἂν κατάσχοι, (comp. Mt. § 515, Obs.) only that ἂν points to a hypothetical clause suppressed, such as, *if he sought to do so*. Hermann says, that with ἂν the clause means, *quis poterit vincere*; without ἂν, *quis vincat*, i. e. *quem putas vincere*.

606. παντογίως, *qui ad senium ducit omnia*. Erfurd. Sleep (including the ideas of weariness and weakness) may be said to bring on decay or age. The word is chosen as an antithesis to ἀγήρω. Homer's epithet for sleep is πανδακάτωρ, and he denies its power over Jupiter, in Il. xiv. 247, a passage cited by Wunder.

609. δυνάστας, as sovereign.

611–614. τό τ' ἔπειτα, κ. τ. λ. Time is here divided into *prior*, *ensuing*, and *to come*, and ἔπειτα is somewhat boldly put first. The expression has plainly the same general meaning with *present*, *past*, and *future*, but is not identically the same with it. Comp. Eurip. Iph. in Tauris 1264, cited by Erfurd: τά τε πρῶτα, τά τ' ἔπειθ' ὅσα τ' ἔμελλε τυχεῖν. — νόμος ὅδ', i. e. the law of Jupiter's omnipotence and sovereignty. — ἐπαρκέσει . . . ἄτας. In this difficult passage the MSS. have ἔρπει, but a Schol. reads ἔρπον. The sense is, *During all time this law will maintain its force, throughout all states, in no case approaching human life without harm*, i. e. without bringing evil to the guilty. For ἔρπω with a dative, comp. 618. πάμπολις the Schol.

explain by ἐν πάσαις ταῖς πόλεσιν, κατὰ πᾶσαν πόλιν. If this interpretation should fail to satisfy, I know of no better.

615–619. The sense seems to be, *For wandering hope is indeed a source of good to many of mankind; yet to many it is the deceiver of their vain desires. And harm* (supply ἄτη, rather than with Wunder ἐπὶς turned into ἀπάτη) *falls upon a man, all ignorant of it until he has put his foot in the hot fire.*

620. προσάργη. The readings προσάργη, προσαύση, bring us with certainty to this word, which Seidler first restored. Brunck wrote ψαύση. προσανρῶν Hesych. defines by προστυχῶν; προσηύρετο by προσέτυχε, προσηγάγετο. The word occurs nowhere in extant writers. Comp. Buttmann's Lexilogus, No. 22.

621. πέφανται, *has been uttered*, from φαίνω. Comp. Œd. Rex. 848.

625. *He fares but a little while without harm.* πράσσειν ἐκτὸς ἄτας is like πράσσειν καλῶς, κακῶς. Comp. 561, 565; Alcest. 228. — ὀλιγοστόν. The word properly means *one out of few*, as πολλοστός, *one out of many*. Thus πολλοστοῦ ἔτει is, *in a year having many preceding it*, i. e. after many years. With χρόνος, *duration*, which is thought of as a whole, πολλοστός is used after the analogy of πολλοστόν ἔτος, but in the sense *long*; and so ὀλιγοστός with χρόνος means *little, short*.

629. τάλις was the word for a betrothed damsel among the Æolians, and was used by Callimachus, according to the Schol., Suidas, and others. τῆς μελλογάμου is most probably a gloss upon it, which crept into the text.

632, 633. τελείαν ψῆφον, *a fixed decree*, one that has been past, and is no longer debatable. — Join ἄρα μὴ with πάρει, *are you then here?* Comp. ἄρα μὴ in Sept. c. Theb. 190. μὴ interrogative implies that a negative answer is expected. — τῆς μελλονύμφου, i. e. concerning your future bride. For the genitive in this relation, following ψῆφον,

see Mt. § 342, and comp. v. 11. It can be taken also with *λυσσαίνων*.

635. καὶ σύ μοι, κ. τ. λ. The sense is, perhaps, *And thou, if thou hast good counsels for me, controullest me, for these (counsels) I will follow*. — Prof. Boies notices the intentional ambiguity here, in ἔχων, ἡγουμένου, which may denote cause or condition, and ἀπορβοῖς, which may denote a wish, or a fact. Hæmon fears to express himself fully, in opposition to his father's views.

637. Hæmon says, that no prospect of marriage will be justly placed by him above obedience to his father's right commands. — μέιζων φέρεσθαι is like ἦσσω λαβεῖν of 439, and φέρεσθαι has the sense of *to carry off for one's self, obtain*, in which the active is used, v. 464. — σοῦ καλῶς ἡγουμένου = τῶν σῶν καλῶν προσταγμάτων.

639, 640. γάρ, *right! for*. — οὕτω διὰ στέρνων ἔχειν, *so to feel*. — πάντ' ὕπισθεν ἐστάναι, *that all things are to stand behind*, be placed below, *thy father's will*.

653. πτύσας = ἀποπτύσας, *respuens*. Comp. 1232. — ὥσεί τε δυσμενῇ, *and as an enemy*, i. e. and regarding her as an enemy.

654. Comp. 816.

658. πρὸς ταῦτ'. The sense is, *Let her then (πρὸς τ.) invoke Jupiter who presides over relationship* (as much as she pleases, for I shall pay no regard to that consideration.)

659, 660. τὰ ἐγγενῇ = τοὺς ἐγγενεῖς. — ἄκοσμα θρέψω, *If I shall have or allow to be*. τρέφω is often used in a sense akin to that of ἔχω, by the tragic poets.

667. τάναντία, the opposite both of σμικρὰ and of δίκαια.

668. τοῦτον, this obedient citizen. — This and the two next lines some critics, as Seidler and Hermann, have put before 663. But in his third edition Hermann with reason abandons his position.

673. The regular construction πόλεις τε καὶ is deserted.

675. τροπὰς καταρρήγνυσι, *causes routs by breaking ranks*.



Boeckh compares ῥήξαι ἑλκος, *to make a wound by breaking the flesh*. And so in English we say *to break a hole in the ice*. — τῶν ὀρθουμένων, *those who are directed or governed*, i. e. who obey. So Schol. and Boeckh. Wex and Wunder explain it of those *who stand upright in the line of battle*, who do not fly. Ellendt of those “*qui suas res salvas vident*.” — τὰ πολλὰ σώματα, in v. 676 = τοὺς πολλοίς.

677. οὕτως draws an inference, as in v. 465. — For the plural verbals, ἀμυντέα, ἡσσητέα, a usage of which the Attic writers are fond, comp. Mt. § 417. 1, and see v. 576. — τοῖς κοσμουμένοις, *what I have ordered*.

686. Comp. v. 500.

687. In the first edition the reading of Erfurd and Hermann after the Scholiast, κατέρως, was adopted. That would require, as it seems to me, the sense *it might be well in some other way*, i. e. and not as you say, = you may be wrong after all. But Hæmon is guardedly respectful here, and could not say this. The reading of the MSS. being recalled, we must translate the passage with Wex, “*possit vero etiam alius assequi quod recte se habet*.” If I understand the construction τί is to be supplied with καλῶς ἔχον. To make λέγειν ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, as Donaldson seems to do, the subject of γένοιτο, gives an easy construction, but is inconsistent with Hæmon’s bearing towards his father. Wunder, on his own authority, reads λέγοιτο for γένοιτο, which frees the clause from obscurity. — The *nexus* of the whole passage is briefly this: “*Wisdom is the best of possessions (683, 681), nor can I deny that it exists in what you say; and yet another might show it in his words also (685–687). My part is to be on the watch for you in regard to the opinions expressed by the people, since no one will dare to make them known before your face (688–691). Now I hear them secretly justifying Antigone (692–700). Persist not, then, in your course.*”

688. A Schol. reads σὺ δ' οὐ πέφυκας, and so Hermann and Boeckh.

691. λόγοις τοιούτοις is an explanation of ἀνδρὶ δημότῃ, and, as such, in apposition with it, = λέγοντι τοιαῦτα.

696. ἤτις . . . τινός is a protasis between two apodoses. μήτε rather than οὔτε is used, because the thought is made general. See v. 33, note. — ἐν φοναῖς. Comp. vv. 1003, 1314.

699. λαχεῖν and τιμῆς both depend on ἀξία. The construction is the same as in v. 490. Render, *Is she not worthy of honor, to obtain it?*

703. ἐκλείας governs πατρός. — πρὸς παίδων, *on the part of children*. This is a brief substitute for the converse of the first clause.

706. τοῦτο refers to ὡς φῆς σύ, *as you say or think*, i. e. *your opinion*.

707–709. ὅστις . . . οὗτοι. The transition from the singular of ὅστις to the plural of a demonstrative is very common. — ὥφθησαν. The aorist expresses a general truth, and thus answers to a present in the first clause.

710, 711. ἄνδρα, κ. τ. λ. Usually, an accusative, before an infinitive having an article, is placed between the article and the infinitive. But comp. Trachin. 65, σέ . . . τὸ μὴ πυθέσθαι. ἄνδρα, as its place shows, is emphatic, = *as long as one is a man*. The infinitive might also be used here without the article. — κεῖ τις ἢ σοφός for κἄν τις ἢ σοφός. A few examples of εἰ instead of ἐάν with the subjunctive are received into the text of the tragic poets by the best critics. This is not rare in Homer and Pindar.

715. Erfurdt joins together ναὺς ἐγκρατής, *director of a vessel*. It is better to unite ναὺς πόδα, and then ἐγκρατής means *firmly, taking hold firmly*. ἐγκρατῇ, a reading of several MSS., Hermann prefers in his third edition. τεῖνας πόδα ἐγκρατῇ will then mean, *stretching the foot-rope, or brace, taught*.

717. *σπρέψας κάτω*, *turning upside down*, or *over*, is intransitive; *τὴν ναῦν* can be supplied. The ironical expression in this verse is as if we should say, *He sails to the bottom*.

718. In this edition I have put *θυμοῦ* for *θυμῶ*, both of which appear in the MSS. *εἵκειν θυμοῦ*, as Wunder observes, is like *εἵκειν πολέμου*. — *μετάστασιν δίδου*, *sc. αὐτῶ*, *let it depart*.

720. *πρεσβεύειν*, *antiquius esse*. — In v. 721 *τὸν ἄνδρα* seems to be *the man in question*, he to whom advice is given. — *πάντ' ἐπιστήμης πλέων*, *full of knowledge as to every thing*, all full of knowledge.

722. *εἰ δ' οἶν*, *but if he is not*. The negative can be inferred from the ensuing clause.

726. *διδαξιμέσθαι* is used passively. See v. 210, and Monk on Hippolyt. 1458. — *τηλικοῖδε . . . . τηλικοῖδε*, *so old . . . . so young*. Comp. Plat. Apol. 25. D, *τοσούτων σὺ ἐμοῦ σοφώτερος εἶ*, *τηλικούτου ὄντος* (*so old*) *τηλικόσδε ὢν* (*so young*).

727. *φύσιν*, *age*. Comp. Æsch. Pers. 433, *ἀκμαῖοι φύσιν*, *of a ripe age*. — In the next line supply *διδάσκου* with *μηδέν*.

729. *τάχα*, i. e. *my case*, or *side*, what I would wish to have done.

731. *εἰσεβῶν τινα* and *εἰσεβῆν εἰς* or *περί τινα* are used. Comp. Æsch. Agam. 329; Eurip. Alcest. 1148.

732. *γάρ* in questions may sometimes be translated *then*. Comp. vv. 734, 736, 744, 770; Electr. 1221, 1222. If the interrogative form is taken away, the proper force of the particle is seen. E. g. here, (*You would bid me do this*), *for she has this disease of wickedness upon her*.

733. *οὐ φησι*, *says no*, *denies*. — *Θήρης*. The singular is the more lyric form. Comp. vv. 149, 153, 937, 940. Yet it occurs in a trochaic passage at the close of Œd. Rex.

738. See 547.

740. *συμμαχεῖν* is the reading of most MSS., but is probably an emendation. The infinitive is to be explained by

a blending of two constructions, viz. *ἔοικε συμμαχεῖν*, and *ὥς ἔοικε, συμμαχεῖ*. Brunck aptly cites from *Trachin.* 1238, *ἀνὴρ ὃδ' ὥς ἔοικε οὐ νεμεῖν ἐμοὶ | φθίνοντι μοῖραν*, for *νεμεῖ*. Comp. *Æsch. Pers.* 556, cited by Erfurdt: *τυτθά γ' ἐκφυγέιν ἄνακτα . . . ὥς ἀκούομεν*, for *ἐξέφυγε ἄναξ*, or *ἀκούομεν* without *ὥς*.

742. *παγκάκιστε*. Porson on *Orestes* 301 prefers *παῖ κάκιστε*, a reading which Plutarch has. — *διὰ δίκης ἰών*, *contending with*. Comp. *Ced. Rex* 773; *Alcest.* 874.

743. The sense is, *Yes, for I see that you are doing wrongfully what is unjust*, i. e. that you are sinning against justice. A neuter plural accusative often follows *ἀμαρτάνειν*. Comp. *vv.* 550, 914. *δίκαια* is used with allusion to *δίκης* in the preceding line.

746. *γυναικὸς ὕστερον*. Schol. *ἡττηθὲν ὑπὸ γυναικός*.

747. I have adopted in this edition *οὐτὰν* (*οὔτοι ἂν*) for *οὐκ ἂν*, after Hermann and Wunder; because *ἂν* (not for *ἐάν*) is short, as is proved by Hermann (*Opuscula*, IV. 373).

752. Creon thinks his son threatens him with death. But *Hæmon* either speaks of his own death, or rather of calamity which Creon would bring on himself by his folly.

756. *κώτιλλε*. A rare verb, not elsewhere used by the tragic poets, but found in *Hesiod. Op.* 372, and *Theocrit. Adoniazus.* 87, in both which places it is intransitive. Here it is transitive, after the analogy of verbs of speaking, with an accusative of a person. It means *to prate* or *babble*, to prate at, revile by prating.

758. *τόνδ' Ὀλυμπον* = *τόνδ' οὐρανόν*. *μὰ* is understood.

759. Boeckh joins *ἐπὶ ψόγοισι* and *χαίρων* together, and Hermann, *ἐπὶ ψόγοισι* and *δεννάσεις*. In this case *ἐπὶ* = *besides*, and *χαίρων*, *impune*; as *κλαίων*, *v.* 754, and elsewhere, signifies *non impune*. *δεννάζειν*, *to scoff*, from *δέννος*, *scoffs*, *insults*, a word used by *Herodot.*, takes an accus. of the thing spoken, *Ajax* 243, and of the person or thing spoken against, *Eurip. Rhes.* 925, 951, — the last for the reason mentioned above, *v.* 756.

760. τὸ μῖσος. As we say, *my abhorrence* for the person abhorred.

762–765. Take ζῶμιγε with πλησία. — In the next two lines a negative and an affirmative clause are connected by οὔτε and τε. — κῤῶτα. Sophocles has τὸ κῤῶτα; other poets said τὸν κ., but κῤῶς was unknown to the Attic poets. — In v. 765 the sense is, *That you may rave in the presence of those of your friends who wish* (to be with you, and not in mine).

767. τηλικούτος, i. e. of a person so young. βαρύς, is dangerous, furnishes ground of alarm. Comp. v. 1251.

768. φρονεῖτω . . . ἴων, *let him go and have loftier feelings than a man should have.* ἢ κατ' ἄνδρα, literally, *than according to*, than in conformity with the nature of.

770. καὶ κατακτεῖναι, *even to slay*. A single line here finely portrays the state of Creon's mind, who, out of mere despotical feeling, puts both his nieces in the same class of guilt. — In v. 771, τὴν μὴ θιγοῦσαν expresses dubiously what τὴν οὐ θιγοῦσαν would express positively. The latter means, *her who did not touch*; the former, *one who did not touch, if indeed she did not*.

775. τοσούτου φορβῆς ὡς ἄγος, *so much food*, (used as an expiation, that, &c.).

778. τεύξεται τὸ μὴ θανεῖν, Mt. § 328, Obs. When τυγχάνειν, in the sense *obtain*, governs an accusative (and not a genitive), the accusative is always that of a pronoun or adjective in the neuter, or an infinitive with the article τό. — πού is ironical.

779. The sense is, *Or shall know certainly at least then*.

782. κτήμασι. Some translate this as denoting *wealth*, i. e. the *wealthy* or *powerful*. Others, as *the possessions*, *the mancipia of Love himself*, those whom he possesses or inthralls. The sense, then, of ὅς ἐν κτήμασι πίπτεις, *who comest down with violence upon thy bondsman*, is repeated in ὃ δ' ἔχων μέμνην. This sense suits the scope of the ode, which

is to set forth the resistless sway of Love, especially in overcoming duty and law, which Hæmon's conduct suggested. But if κτήμασι means *thy possessions*, is not a pronoun needed to confine its notion?

783, 784. Interpreters compare Horace Od. 4. 13. 6: (Amor) "doctæ psallere Chiæ pulchris excubat in genis." There seem to be several contrasts, in this ode, between the violence of Love assaulting his victims, and his mildness on a maiden's cheeks; between his restless roving over the sea, and his retired rustic haunts; and between immortals and mortals over whom he exercises sway.

785. The thought is, that no place is inaccessible to love. — αἰλαῖς. It is said that αἰλή is only used of human habitations, and not of those of beasts. However this may be, men only are thought of. In a frag. Euripides says, ἔρως θεῶν ἄνω | ψυχὰς ταρασσει, καπὶ πόντον ἔρχεται.

786. φύξιμός σε. Adjectives derived from active verbs sometimes govern an accus. like their verbs, instead of their usual case, a genitive. See Mt. § 422. This is true in Latin also. "Hanno vitabundus castra hostium consulisque." Livy, xxv. 13. "Pompeius . . . . facta consulta-que ejus æmulus erat." Frag. Sallust.

789. ἐπ' ἀνθρώπων is for the simple genitive. Matthiæ thinks that ἐπὶ here means *among*.

791. ἀδίκους παρὰσπᾶς, *drawest aside to injustice, makest unjust by drawing aside*. The adjective expresses the effect of the verb.

794. νεῖκος ἀνδρῶν ξύναιμον, *strife between men of the same blood*. By a singular license of the tragic poets, an adjective often agrees with a noun in case, when it ought to agree with the genitive after it. So τοῦμόν αἶμα πατρός, ὄψις τέκνων βλαστοῦσα, CEd. Rex. 1376, 1400. A transition to this idiom may be seen in such phrases as ξύναιμον ὅμ' ἐμοί, *sight of one related to me*, Ajax 977; σύναιμον λέχος, *marriage with a relative*, Eurip. Phœniss. 817 (831); ὁμαιμος φόνος, Æsch. Furies 203 (212).



795--800. *ἕμερος* is conceived of, as seated at or in her eyes, and beaming forth. — τῶν μεγάλων, κ. τ. λ. The sense is, *Seated in government by the side of mighty laws.* Desire or love is an assessor or associate judge with the laws, and carries his points against them. — τῶν μεγάλων θεσμῶν refers to Creon's enactments.

801. θεσμῶν ἔξω φέρομαι, *I am carried on beyond established bounds*, i. e. I cannot control my feelings. θεσμῶν is here used with allusion to the same word in v. 799.

805. ἀνύτουσαν θάλαμον = ἀνύτουσαν ὁδὸν εἰς θάλαμον. Comp. v. 231. — This and the ensuing sets of anapaests are recited by different members of the Chorus, "alio," as Hermann says, "miserante infelicem virginem, alio acerbe vituperante, alio irridente, alio frigide consolante, alio denique excusante quidem sed tamen non laudante."

806. Fault has been found with these exquisite laments of Antigone, for tautology and verbiage; but, as Boeckh remarks, by such repeated meanings the poet hits the mourner's state of mind, which recurs continually to the same cause of sorrow, and dwells upon it. The same characteristic is noticeable in Job, and the Lamentations of Jeremiah.

816. Comp. vv. 654, 891, 1205. This thought is repeated several times in Romeo and Juliet; as, "I would the fool were married to her grave." (iii. 5.) "Death is my son-in-law, death is my heir; my daughter hath he wedded." (iv. 5).

820. ἐπίχειρα, *money put into the hand, reward, here penalty.*

821. αὐτόνομος, *according to a law, or in a way of your own*, not in the way of nature. Take Ταντάλον with ξέαν, *the Phrygian stranger daughter of Tantalus*, i. e. Niobe. She is called ξέαν, as being a foreigner at Thebes, where she was the wife of Amphion; and Phrygian because Sipyhus was sometimes assigned to that country rather than to Lydia.

826. ἀτενής, *firm, firmly adhering*. — πετραία βλάστα, *the rocky crust* which enveloped Niobe.

831. The epithet παγκλαύτοις is poetically transferred from the eyes to the brows. Comp. Alcest. 261. — δειράδας, *the mountain ridges*. Comp. *collum*, in Latin.

836. The sense is, *It is a great thing for a mortal to share alike with demigods* like Niobe. τοῖς ἰσοθέοις depends on ἔγκληρα. — μέγα ἀκοῦσαι, literally, *a great thing to hear of*.

845. ἄλσος . . . Θήβας, the city or territory of Thebes, as consecrated to Thebe. Comp. v. 149; Electr. 5, note. — ἔμπας is to be joined to ἐπικτῶμαι, as Donaldson remarks. *You at all events I have for my witnesses*, even if I must die.

849. ποτανίου, *novel, strange*.

851. This flat line, which deviates in metre from the corresponding line in the antistrophe, is without doubt no part of the text.

851, 855. The sense is, *You came violently into collision with the high seat of Justice*, with Justice on her lofty throne. Comp. Æsch. Agam. 373, λακτίσαντι μέγαν Δίκας βωμόν.

856. The sense is, *You are paying off some misery belonging to your father*, i. e. are suffering for his crime.

857–861. This difficult passage may be thus rendered: *You touched upon a thought to me full of grief, — upon sorrow for my father often renewed, and for the whole fate of us renowned Labdacidæ*. — μερίμνας is a genitive singular, and not an accusative plural, as some take it. — τριπόλιστον, Schol. πολλάκις ἀναπεπολημένον, gloss. πολυθρύλητον. — οἶκτον is governed by ἔψανσας. Verbs of touch sometimes govern the accusative, as ψαύω, *infra*, 961. Comp., for the change of case governed, Eurip. Supplices 87, τίνων γόων ἤκουσα καὶ στέρνων κτύπον. The reading οἶκον is, according to Elmsley, a mere error of the copyist, and οἶτον has little more authority. — κλεινοῖς Λαβδακίδαισιν is

an explanation of ἀμετέρον, and is for κλεινῶν Λαβδακιδῶν. A dative follows πότμος, as it does πίπτω.

864. κοιμήματα ἐμῷ πατρί, i. e. παρὰ ἐμῷ πατρί. Comp. εἰληθείᾷα τι, κοιμηθείᾳα τι, in Homer and Hesiod. — αὐτογέννητα, *which themselves produced him*, i. e. incestuous.

870. His marriage to the daughter of Adrastus, king of Argos, occasioned the siege of Thebes, and his death.

872. σέβειν. So εὔσεβοῖσα is used, v. 924, in reference to acts of piety towards a deceased brother. — τίς with εὔσεβεία depreciates the act.

873. κράτος (τούτου) ὅτῳ κράτος μέλει, *the authority of him whom authority concerns*, i. e. *who has a right to use it*. — παραβατὸν . . . πέλει, *not ought not to be, but cannot be, will not allow itself to be violated*.

875. αὐτόγνωτος ὀργά, *self-judging or self-willed feeling*, or passion.

881. εἰ χρεῖη λέγειν, *if it were of use to utter them*.

887. ἄφετε. Most MSS. have ἀφῆτε, or ἀφέιτε, which neither the construction nor the metre allows. One has ἄφετε, preferred by Gaisford and Hermann, and one, as a correction, ἄπιτε, which Brunck adopts. The construction changes from the future to the imperative. — χρῆ = χρήζει, from χράω. This is Dindorf's emendation for χρή, oportet, after the Schol., who says εἰ χρήζει καὶ θέλει. He cites from Hesychius χρῆς, θέλεις, χρήζεις.

888. τυμβεύειν is intransitive = *to lie buried*. τυμβεισσει is a reading of less authority.

892. αἰέφρουπος. According to Ellendt, *custoditus perpetuo*, i. e. *from which there is no escape*. According to a gloss, *always guarding or confining me*.

896. πρὶν μοῖραν βίου ἐξῆκειν, *before my allotted time of life is elapsed*. Comp. Philoct. 199, πρὶν ὅδ' ἐξῆκοι χρόνος.

899. κασίγνητον κάρι. This the Scholiast and others interpret of Eteocles.

904. *καίτοι . . . . εἶ*. *And yet I honored thee with reason (εἶ) in the opinion of the wise.* I think, with Triclinius and Wex, that *εἶ* should be joined to *ἐτίμησα*. The emphasis is upon it. If *εἶ* is taken with *φρονοῦσιν*, the sense must be, *I honored thee in the opinion of the wise.* But she honored him in the opinion of every body. For the dative, comp. v. 25.

905. Supply, with this line, from the ensuing, “and they were wasting away in death.”

908–912. There is here, as Brunck and others remark, an allusion to what the wife of Intaphernes says in Herodot. iii. 119, who, when her relatives were condemned to death, and it was permitted her to save one of them, chose her brother rather than her husband, alleging reasons similar to those of Antigone. Herodotus had not finished his history in 409, B. C., more than thirty years after the Antigone was written, but he began it some years before the date of this play; so that either Sophocles may have taken the anecdote from the yet unpublished work of his contemporary, or both may have drawn it from a third source. Several German critics have impugned the genuineness of 905–912, as being borrowed from Herodotus, and as rhetorical and unnatural. The first is no objection, as we have seen; as for the last, the question is not concerning truth, but concerning Antigone’s feelings at the time. She knew not what conjugal and maternal love were, and was absorbed in fraternal; so that she could not feel otherwise than as she is here represented. Moreover, the conjugal tie was not as close as Christianity has made it. — *πρὸς χάριν τίνος νόμου* = *ἐνεκα τίνος νόμου*, *on what principle.* — *καθ’ αὐτόντος*, sc. *πόσεως*, *if one husband died.* — *εἰ τοῦδ’ ἤμπλακον*, *if I had lost this one*, i. e. *a child by the first husband.*

924. See Alcest. 1093, note. — In the next line, for *ἐν θεοῖς* comp. v. 459.

926. A twofold construction is here admissible, according

as παθόντες or ἡμαρτηκότες is taken with ξυγγνοίμεν. In the first case ἡμαρτηκότες denotes a reason; in the other παθόντες is a circumstance of time. *I will acknowledge that I have suffered because I have done wrong*, i. e. I will own that I am justly punished, or *After I have suffered* (i. e. when death has opened my eyes to the truth), *I will own my error*. The first construction gives far the best sense, and is adopted by Hermann; the other is Boeckh's. — παθόντες. Here, as usual, a woman, and so a chorus of women, use the plural masculine when speaking in the first person. — ξυγγνοίμεν for ξυγγνοίημεν, as εἶμεν for εἴημεν, Alcest. 921.

928. In these words Antigone does not express a forgiving spirit, but only means to say that her punishment was so great, that she could wish no greater for Creon (οἷδε) in case of his guilt.

929, 930. I. e. *She at least has still the same feelings, equally violent*.

931. τούτων = τούτων ἕνεκα. It refers to the feelings which they, through their delay, allowed her to express.

935, 936. These two lines are assigned by Boeckh to the Chorus. The Schol. hesitates between the Chorus and Creon. There is a scornful moderation in the words, which suits the king's present state of mind.

937. ὦ γῆς Θήβης ἄστρῳ πατρῶν, i. e. ὦ Θήβη, or Θήβαι, πατρῶν ἄστρῳ γῆς.

938. προγενείς. So one MSS. This rare form for πρόγονοι is common in the comparative προγενέστεροι. In most MSS. we have καὶ θεοὶ πατρογενείς, θεοὶ τε πατρογενείς. The first reading came from a substitution of a common for a rare word, but hurt the metre. Then a second hand mended the metre by putting θεοὶ τε for καὶ θεοί.

941. βασιλῆῖδα is Seidler's conjecture for βασιλῖδα, which destroys the measure. — μούνην, she forgets her sister, as Electra forgets Chrysothemis, Electr. 1200.

944-951. The main subject of this ode is the power of fate shown by examples of persons immured like Antigone. In the last of the three examples, the poet does not speak expressly of confinement, but as it was an Attic story relating to the race of Erechtheus, his hearers were probably familiar with it. — ἀλλάξαι φῶς ἐν, *to exchange light for*. The usual construction of verbs meaning *to exchange* is with an accusative and a genitive. Instead of the single genitive, sometimes a noun with a preposition, (in the genitive with ἀντὶ or ἐπέρ, dative with ἐν, accusative with πρὸς,) is used, or a simple dative, as in frag. Soph. Niobe, πόνω πόνον ἀλλάσσουσα. — The αἰλαὶ here mentioned are called by Pausanias, ii. 23. 7, “a brazen chamber in an underground building, which Acrisius once made to guard his daughter in.” — ὄλβος, Erfurdt’s conjecture for ὄμβρος of the MSS., all the recent editors have adopted.

955-965. Lycurgus, king of Thrace, is here meant. — ὀξύχολος. The adjective is not an attribute, but denotes the cause of the punishment. *The son of Dryas, quick to anger* (i. e. because he was such), *was confined*. Virgil, cited by Wunder, speaks (*Æn.* iii. 14) of the land “*acri quondam regnata Lycurgo*.” — κερτομίους ὀργαῖς, *for his petulant temper*. — πετρώδει ἐν δεσμῶ, i. e. in a cave of Mount Pangæus. See Apollodorus, iii. 5. Musgrave. — ἀποστάζει is intransitive, as στάζω often is, and the remark contained in the clause is a general one. — παύεσκε. The Homeric frequentative form in σκον is now and then used by the tragic poets in lyric passages.

966-976. The story spoken of in this difficult passage is told at large by Diodorus Siculus, iv. 41. The mistress or wife of Phineus persuaded him, by false accusations, to confine under ground his two sons by his lawful wife, Cleopatra, who was descended through Orithyia, wife of Boreas, from Erechtheus, king of Athens. Diodorus adds that Cleopatra herself was also kept in confinement, and that some



mythographers say, that the sons of Phineus had their eyes put out. This form of the fable our poet and Apollodorus have handed down. — *παρὰ Κυανέων, κ. τ. λ. παρά, near, by*, in which meaning it usually governs the dative, but the genitive occurs v. 1123. By *Κυανέων πελαγίων* is intended *the bay or lagoon formed between the Cyanean islands and the shore*. By the *διδύμος ἁλὸς* is meant *the Euxine*, which seems like two seas united into one, because the “*Ram’s Forehead*,” — the southern point of the Tauric Chersonese, — and *Point Carambis* in Paphlagonia, running out opposite to one another, very much contract its breadth. Such is the explanation of this passage given by Eustathius in his Commentary on Dionys. Periget. 148, and that poet himself calls the Euxine (v. 156) for this reason *διθλάσσον*. — *ἀκταί*, supply *εἰσί*. — *ἰδὲ = ἡδέ, and*, but is scarcely to be met with in the tragic poets. — Salmydessus seems to be mentioned to heighten the horror of the action; for this town, together with the neighboring coast (which bore the same name), was famous for shipwrecks and Thracian wreckers, and hence called *ἐχθρόξενος* by Aesch. Prom. Vinc. 727. Comp. Xen. Anab. vii. 5. 12, and Schneider’s note on that place. The lacuna here after *Ορηκῶν* has been filled up by Boeckh with *ἄξενος*. — *ἀγχιπόλις, qui urbi proximus est camque tutatur*. Erfurdt. *The god of the city*. Boeckh. Ares was especially a Thracian god. — *ἴνα . . . ἀκμαῖσιν*. In this edition I have put Lachmann’s conjectural reading *ἀραχθέντων* in the place of *ἀραχθέν ἐγχείων*, which destroys sense and metre. The sense of the passage seems to be something like this: *Where Ares . . . saw a horrible wound inflicted so as to produce blindness upon the two sons of Phineus by his savage wife, (inflicted) upon their luckless eyeballs that were pierced by bloody hands and the points of shuttles*. — *ἔλκος τυφλωθέν* is classed by Mt. § 409. 5, Obs. 1, with examples in which, instead of a general word, as *ποιεῖν*, another is used expressive of the particular mode

of producing the effect. Thus τυφλοῦν ἔλκος = ποιεῖν ἔ. τῷ τυφλοῦν, and τυφλωθὲν = ποιηθὲν τῷ τυφλοῦν. Comp. v. 675, note. — ἀλαδὼν denotes the result of τυφλωθὲν, = ὥστε ἀλαδὼν εἶναι, and is lyrically joined to ἔλκος instead of ὀμμάτων. Comp. v. 794, note. But there seems to be great tautology in the use of this word with τυφλωθὲν. — κύκλοις explains, and is in the same construction with Φινεΐδαϊς. — ἀραχθέντων. Comp. this word, v. 52, where it is used, as here, of putting out the eyes. — ἀλαστόροισι. Schol. ἄλαστα πεπονθόσι, δυστυχέσι.

977–987. ματρός is to be taken with γονάν, *birth* or *descent from a mother*. — ἀνύμφευτον, *in unhappy wedlock*. Schol. κακόννυμφον· ὅτι ἐπὶ κακῷ νυμφευθεῖσα, δυστυχεῖς αὐτοῦς ἔτεκεν. — σπέρμα . . . ἄντασε. *She partook of* or *belonged to the Erechtheidæ as to race*. — Βορέας -άδος is a feminine patronymic from Βορέας, of rare occurrence. — ἄμπιπος, Schol. ἴσον ἱππῷ δυναμένη τρέχειν. The phrase ἄμπιπος ὑπὲρ contains the idea of motion: *fleet as a horse over a steep hill*, = coursing over it swiftly as a horse. The πάγος or hill here meant was Mount Pangæus, the dwelling of the Boreadæ. But Hermann renders ὀρθόποδος πάγον, *stiff ice*. — ἔσχον ἐπ' ἐκείνα = ἔπεσχον ἐκείνα, *attacked, bore down upon her*. Schol. ἐνέσκηψαν, ἐπετέθησαν. But it is better to translate this clause, *The Fates had it, or prevailed even in her case*. Comp. Philoctet. 331, ἔσχε μοῖρ' Ἀχιλλέα θανεῖν.

988. ἄνακτες. Sophocles applies this word not only to kings, but to divinities on the one hand (Electr. 635, 645, 1376), and principal men, like the counsellors of a king, on the other. Comp. v. 940. Tiresias himself is so called in CEd. Rex 284.

990. The sense is, *This way by means of a guide is for the blind*, i. e. is the way which they must take.

996. ἐπὶ ξυροῦ τύχης, *on the razor* (i. e. razor's edge) *of fortune*. The metaphor appears first in Homer, Iliad x. 173.

1001. φθόγγον ὀρνίθων . . . κλάζοντας. A *constructio ad sensum*, ὀρνίθας being thought of by the poet. — κακῶ, sinister. — βεβαρβαρωμένῳ, Schol. ἀτάκτῳ, wild. In the next line φοναῖς is a noun, as in 696, 1311, denoting the manner; = *murderously*.

1005. ἐγεύμεν ἐπιέρων, I *examined burnt-offerings*, i. e. examined into the signs given by them. — βωμοῖσι is the place, which the poets often denote by a dative.

1009, 1010. μετάρσιον χολαὶ διεσπείροντο, the galls were dissipated in the air, i. e. as I understand it, without emitting a flame. Render the next clause, *And the thigh-bones slipping down lay free from their enveloping fat*. Voss, Passow, and others hold, that the thigh-bone (μηρίον) was taken out of the thigh (μηρός), cleared of flesh, covered in caul and fat, and burnt. But this passage shows, I think, that the two words are sometimes used in the same meaning, as what is here said of wrapping up the μηροὶ in fat is said of μηρία in Homer. The truth probably is, that the thigh-bone was not denuded of its flesh; hence μηρίον means, not *thigh-bone*, but *thigh*, and usage confined it to that part of the thigh of victims which was burnt on the altar, including bone and flesh; whilst μηρός denotes the thigh of men and animals in general, and is sometimes synonymous with μηρίον; as it clearly is Iliad. i. 460, and probably in the present instance. On this controverted point the reader is referred to Schneider's Lex. voce μηρίον; Nitzsch on Odyssey iii. 456; Bähr on Herodot. iv. 35.

1012, 1013. The sense is, *Such fruitless auguries from sacrifices that afforded no sign, etc.* φθίνοντα, Herm. irrita, nihil eorum quæ optasset portendentia. Ellendt, sine effectu observata. It was a sign of evil that the Gods would not accept the sacrifices, and give signs by them.

1015. ταῦτα νοσεῖ = ταύτην τὴν νόσον ἔχει or νοσεῖ. — φρενὸς = βουλῆς.

1016 – 1018. παντελεῖς, all. The thought contained in

this passage is well paraphrased by the Scholiast in words which may be translated thus: *The dogs and birds, after tearing to pieces the corpse of Polynices, brought it to the altars, and thus polluted them all.* — γόνου must, I think be joined with πλήρεις, and not with βορᾶς.

1022. βεβρωτες is construed *ad sensum* with ὄρνις taken collectively. — ἀνδροφθόρου αἵματος λίπος, *the fat containing a slain man's blood.* Comp. Eurip. Bacchæ 139, ἀγρέων αἶμα τραγοκτόνον, i. e. of a slaughtered goat.

1025 – 1027. According to Mt. § 521, Obs. 1, ἐπεὶ without ἂν before a subjunctive is only found twice in the tragic poets, here and Œd. Col. 1226. — ἀκέϊται, sc. τὸ κακόν.

1026. ἀνολβος = μῶρος. Comp. Ajax 1156, cited by Erfurdt, and Eurip. Iph. in Aul. 448, ἀνολβα εἰπεῖν. Hesych. defines ἀνόλβους by ἀπόρους, ἀνοήτους, κακοδαίμονας.

1028. Comp. v. 924.

1035. ἄπρακτος governs ὑμῖν as the passive πράσσομαι would, and μαντικῆς as the genitive of that in respect to which he was tried. — τῶν ὑπαὶ γένους seems to mean *the class of these augurs*, though Hermann reverses the construction, and makes the sense to be *those of (my own) family*; viz. Hæmon. This sense the connection can hardly allow.

1036. The two verbs here properly mean *to be exported in trade, to be discharged, or sold*, as the cargo of a vessel, hence to be made traffic of, to be made the subject of the arts of bribed soothsayers. Reference is had probably to the instigators of the popular murmurs mentioned v. 289.

1037 – 1039. τὸν πρὸς Σάρδεων ἤλεκτρον, *the bright metal from Sardes.* Electrum in Homer and Hesiod is something metallic, and afterwards, besides amber, it denoted a natural or artificial alloy of gold and silver. According to Pliny, Nat. Hist. 33, § 23, cited by Musgrave, the ores and compound, into which one fifth of silver entered, were so called. — Ἰνδικὸν χρυσόν. The gold found in the desert

of Cobi, north-west from the Indus, is probably meant. See Herodot. iii. 102 and Bähr's note.

1042. οἷδ' ὥς, *not even thus*. — μὴ is joined by Brunek to τρέσας; but μὴ τρέσας would mean *unless I dreaded*, which is alien to the sense; so that οἷδ' μὴ παρήσω must be taken together. This then is an example of the use of both the negatives with a future *indicative*, for which see Electr. 1052, note.

1046. οἱ πολλὰ δεινοί, *even those who have great abilities*.

1049. πάγκοινον, *common to all, universal remark*.

1056. τὸ (γένος) ἐκ τυράννων. Comp. v. 193, παίδων τῶν ἀπ' οἰδίπου. The prepositions are almost pleonastic.

1057. The sense is, *Do you not know that you are saying whatever you say of one who is a ruler?*

1060. τὰ κίνητα διὰ φρενῶν = τὰ διὰ φρενῶν ἀκίνητα, *secrets that have remained motionless in the mind*.

1061. There are two clauses in this line, and κἀκεῖ is to be supplied in the second.

1062. οὔτω, i. e. ἐπὶ κέρδεσιν. Supply εἰρηκέναι after δοκῶ. The sense seems to be, *Right, for even already I think that I have thus spoken as far as you are concerned*, i. e. I have already spoken for gain; but for your gain, not my own. Hermann removed the interrogation-mark from this line, and explained it as above.

1065. τροχοὺς ἀμλλητήρας, *rival wheels, wheels that go round vying with one another*, i. e. with equal speed. The wheels are put for the revolutions of the wheels, and the phrase means *a few moments*. τελῶν τροχοὺς then means *about to complete, or pass through, a short space of time*. Others write τρόχους, *courses, revolutions*, i. e. here *days*, and the Schol. renders ἀμλλητήρας by ἀλλήλους διαδεχομένους, *successive*. But that would destroy the terror of the prediction in a great measure, and the events happened in a few moments.

1066, 1067. ἐν οἷσι, *within which*, followed by a future, is

here equivalent to *πρὶν ἂν* with a subjunctive. — *ἀντιδούς ἔσει*, for *ἀντιδώσεις*. For this periphrastic future, comp. Mt. § 559. In the present instance it answers to our second future.

1068. *ἀνθ' ὧν* = *ἀντὶ τούτων* or *τούτου ὅτι*, in requital for, on account of this, that. — *τῶν ἄνω* is partitive, = *ἐνα τῶν ἄνω*, one of those who ought to be above the ground. — *ἔχεις βαλὼν* = *ἔβαλες*. — *ψυχὴν* in v. 1069 = a living person.

1070, 1071. *ἄμοιρον τῶν κάτωθεν θεῶν*, one who had no share with the Gods below, i. e. who was kept away from their abodes by lying unburied. — *ἀνόσιον*. Schol. *μὴ τυχόντα τῶν δόσιων*.

1072, 1073. *ὧν* is neuter. So Boeckh. — *βιάζονται* has *οἱ ἄνω θεοί* for its nominative. So Boeckh and the Schol. What is meant is, that the Gods above are forced by Creon into participation with him in depriving the Gods below of their rights. For *τάδε*, comp. v. 66. Erfurdt refers *ὧν* and *βιάζονται* to Polynices and Antigone; Hermann to *νεκρῶν*, implied in *νέκυν*.

1074–1076. *τούτων* = *ἐνεκα τούτων*. Comp. v. 931. — *ληφθῆναι* follows *λοχῶσιν*, they lie in wait for you to be taken, and expresses its result or effect.

1078. Hermann understands *ἔσται* with *τριβή, ταῦτα* with *φανεῖ*, and puts commas after *γὰρ* and *τριβή*. It is better to take *τριβή* as a nominative to *φανεῖ*.

1080–1083. I interpret this, with Boeckh, as a general remark, and not, as most others have understood it, as spoken of the cities engaged in alliance with Argos against Thebes, whose armies, led by the Epigoni, again besieged it. For the hostility mentioned is said to be caused by the impure odors brought to a city's altars by ravenous birds and beasts; but that of the Argives subsisted already, and for other reasons. — *συνταράσσονται ἐχθραὶ* = *ποιοῦνται ἐχθραὶ τῷ συνταράσσειν αὐτάς*, or *συνταράσσονται ὥστε ἐχθραὶ γένεσθαι*, i. e. are made hostile — not to each other, but every



single city is made so — towards an author of such pollution, — Creon, for example. Something so one Schol., who explains the clause by αἱ πόλεις ὧν ἄρχεις ἐπακαστήσονται σοι. — ὅσων = ὅσων ἀνέχων. The meaning is the same as if ὅσάκις, *as often as*, had stood here. — καθήγισαν. Schol. μεθ' ἄλγους ἐκόμισαν: Hermann, *defile*; Boeckh and Passow, *bury*, i. e. devour, sarcastically spoken: so writes Spenser, *Faery Queene*, 2. 8. 16:

“What herce or steed, said he, should he have dight,  
But be entombed in the raven and the night.”

— ἱστυοῖχον ἐς πόλιν, *to a city having altars*, as the Schol. explains it, and therefore sacred.

1081–1086. Hermann joins καρδίας τοξέεματα and σοῦ θυμῷ, and translates the phrases thus: *Talia propter iram tuam animi mei tela*; but in his third edition he renders καρδίας τ. animi tui vulnera. Boeckh takes θυμῷ σου together, as the thing aimed at; but this is not, I think, a construction admitted by the tragic poets. Allusion is evidently made in this passage to Creon's words, v. 1033; and the true construction, as it seems to me, has been overlooked. σου of the editions should be joined to ἀφῆκα, and written σοῦ. Comp. v. 1034. The sense is, *Such heart-arrows (darts fitted to wound the heart) have I shot at thee in my anger*.

1089, 1090. πρέφειν, *to keep* = ἔχειν. — ἀμείνω τῶν φρενῶν ἢ νῦν φέρεи. The form of this sentence is explained by Hermann and others on the principle of a blending of two constructions, viz. φρενῶν ὧν νῦν φέρεи, and ἀμείνω ἢ νῦν φέρεи. The latter construction was chosen because it suited ἡσυχωτέρα also. Several recent editors take νοῦν φρενῶν together, and support their view by the Homeric phrases νοῦν μετὰ φρεσίν, νοῦν ἐν στήθεσσι, which are not analogous, since φρένες, στήθεα there are places.

1093. ἀμφιβάλλομαι. Compare, for the transition from the

singular to the plural, *Alcest.* 216. This present is used of something that has been and still is, like the present with *πάλαι*, which is of very frequent use. — *ἐκ* denotes a previous state with the idea of change, = *instead of*; *become* . . . . *from*. Comp. *Ced. Rex* 454, *τεφλὸς ἐκ δεδορκότος*.

1096. *τό τε . . . ἀντιστάνα δέ*. Here *τε . . . δέ* are in stead of *τε . . . καί*, because the second clause is not only connected with, but also opposed to the first. — The sense of this and the next verse is, *For to yield is unpleasant; but if I hold out, it lies before me as a dreaded thing to smite my wrath with harm*, i. e. to bring upon myself harm as the fruit of my rage. *ἐν δεινῷ πάρεστι* is the same as *δεινὸν π*. Comp. *Electr.* 384. Strictly *δεινὸν* is that within the limits of which the subject is included. Hermann explains *ἐν δεινῷ* as though it meant *in addition to*, or *besides*, *being unpleasant*, understanding it of the pain felt by Creon in acting against the warnings of the prophet, to which no allusion had been made.

1102. *δοκεῖς παρεικάθειν*; *Do you think it best to yield?*

1103. *συντέμνουσι κακόφρονas, make short work with the ill-judging, cut them short*. Schol. *συντόμως κατακόπτουσι*. Passow, and after him Wunder, suppose that, by an ellipsis of *ὁδόν*, *συντέμνουσι* means *cut short the road, soon catch up with*. The accusative of a person is then to be compared with that joined to *ικνέομαι*, or to be accounted for from the ideas of overtaking and seizing which are involved in the expression. Some render *κακόφρονas* *wicked*, but the Chorus would hardly call the king by such a name.

1105. *καρδίας ἐξίσταμαι τὸ δρᾶν, I recede from my anger or feeling in regard to doing it*, or so as to consent to do it. Hermann explains the construction by saying that, *πs καρδίας ἐξίσταμαι* = *πείθομαι*, it can have the same construction.

1107. *ἐπ' ἄλλοισιν τρέπε*, says Hermann, is not for *ἐπίτρεπε ἄλλοις*, but means *do not turn this upon others*, i. e. do not remove it from yourself and put it upon them.

1109. οἱ ὄντες, *present attendants*, as τὰς οὔσας ἐλπίδας *present hopes*, Electr. 305. In both cases ἀπὸν determines the sense of ὄν.

1110. εἰς ἐπόψιον τόπον. Schol. φανερόν διὰ ἔψος. It is explained in v. 1197 by πεδίον ἐπ' ἄκρον. This being no clear definition of the place, Hermann supposes verses containing a description of the exact spot to be lost.

1114. τὸν βίον τελεῖν, *to close life*, is here *to go through it to its close*.

1115 – 1125. ἄγαλμα. *Matris ἀγάλματα, deliciæ solenni poetarum usu dicuntur liberi.* Erfurdt. — νύμφη, according to Boeckh, must have the sense *bride*, as Semele was not a *nymph*. — βαρυβρεμέτα. This word is used on account of the circumstances of the birth of Dionysus. — γένος is occasionally spoken of a single person. Comp. Ajax 784. So in Latin *genus*. Orpheus Calliopæ *genus*. Seneca Here. Cæteus 1034. — Ἰταλίαν. *Magna Græcia* is meant, διὰ τὸ πολυάμπελον τῆς χώρας, says the Schol. Bacchus was honored in Heraclea, and with great excesses in Tarentum — παγκοίνοις κόλποις. *The valleys or plains near Eleusis thronged by the spectators of the festival and mysteries.* Comp. Pind. Ol. 9. 87, Νεμέας κατὰ κόλπον. Others explain κόλποις by bays, i. e. the Saronic gulf inclosing the Eleusinian. Others again render it breasts, because Iacchus, as the Bacchus of the Eleusinia was called, was represented as at the breast of Ceres.

1126 – 1136. Bacchus lived on the top of high mountains (comp. Œd. Rex. 1105), but especially delighted in Mount Parnassus, where, according to Eurip. Ion 716, he held torch-light dances with the Bacchantes. The bright smoke above the two-headed Parnassus is explained by the Schol. of the flames of sacrifice in honor of Bacchus, and also of natural fire spontaneously ascending from the mountain. “There is frequent mention in the poets,” says Elmsley, on Bacchæ 306, cited by Wunder, “of a flame shining

by night on Mount Parnassus, which was ascribed by those who saw it to Bacchus holding a torch in each hand, and dancing amid his usual train." — *στίχουσι*, a rare form for *στέιχουσι*, occurring in Hesychius, and introduced first into Wunder's edition after W. Dindorf's conjecture. — The Nysæan hills here mentioned must have been, according to vv. 1133, 1145, near the sea, and across some body of water in regard to Thebes. Probably the hills of Nysæ in Eubœa are meant, where in one day, according to the marvellous story of Stephen of Byzantium, the vine blossoms and the grape ripens. A fragment of the Thyestes of our poet refers to this same vine. In the morning, it is there said, the tendrils grow; by noon it has produced sour grapes, which as the day declines become wholly black and ripe. Evening witnesses the vintage and the drinking of the wine. — *ἀμβρότων ἐπέων εὐαζόντων*, *while immortal or hallowed words are sounding evoc*, i. e. attended by sacred Bacchic hymns in which the interjection *εὐοῖ* was much used.

1137–1145. *κεραυνία* = *κεραυνοβλήτα*. Schol. So Semele is called, Eurip. Bacchæ 6, cited by Brunck. — *ἔχεται ἐπί*, *is close upon*. — *πανδήμος πόλις*. Comp. v. 7.

1146–1154. *χοράγ' ἄστρων*. Hermann, after Prof. Naëke of Bonn, explains this thus: "Sententia, quæ, detracto ornatu poetico, hæc est, noctu per siderum lucem choros Bacchum ducere, præclara imagine partem Bacchici chori sidera facit." Others agree with the Schol. who says *κατά τινα μυστικὸν λόγον τῶν ἀστέρων ἐστὶ χορηγός*. In the Frogs of Aristoph. 343, Bacchus is called *νυκτέρου τελετῆς φωσφόρος ἀστήρ*, on account of his torch-light revels. — *νυχίων φθεγμάτων ἐπίσκοπε*, i. e. *presiding over the Bacchanals' night-cries*. — *παῖ Διὸς γένεθλον*, a somewhat tautological expression, = *child born of Jove*.

1156, 1157. These lines have been variously explained. Musgrave thinks that *στάντα* denotes the *continuance of life*

The sense must then be, *There is no kind of life, which, while it lasts, I can ever either praise or blame.* οὔτε . . . εἴτε must be supposed to be by a *confusio duarum locutionum* for ἡ . . . ἡ, as if αἰέετα βίος had preceded. But this sense seems to require ἐστῶτα. Hermann and others find in στάτα the notion of *condition* or *situation*, and with the Schol. treat ὁποῖον as if it were the adverb ὁπωσδήποτε, *no kind of life in any circumstances whatsoever*, &c. In this case οὐκ ἔσθ' ὁποῖον στάτα = οὐκ ἔστι τοιοῦτος βίος ὁποῖον ὁπωσδήποτε στάτα, and ὁποῖος strangely plays a double part. Finally, Wunder seems to understand στάτα of a *prosperous* state of life, and supposes it to imply its opposite πεσόντα with μεμφαίμην. That is, *No kind of life either in high fortunes would I praise, or in low would I blame*, (because both may change).

1161. ὥς ἐμοί, *in my view*. See Mt. § 388. a. A dative with ὥς occasionally follows adjectives (as here) to denote that their meaning is to be taken relatively to the judgment or condition of the person put in the dative.

1162. Here μὲν is followed by τε, as τε by δέ, v. 1096.

1167. τοῦτον refers to ἄνδρες: one person of the class, men — one instance of many — being conceived of. Comp. v. 709, for just the opposite.

1169. ζῆ is in the imperative. Comp. Alcest. 651, note. — τέραννον σχῆμα, *lordly state*. τέραννος is often an adjective of two endings in the tragic poets. Comp. Œd. Rex 588; Æsch. Prometh. 761.

1171. πρὸς τὴν ἡδονήν, *si cum voluptate comparctur*. Musgrave. *Præ voluptate*. Brunck. πρὸς, *with reference to*, often means more specifically *in comparison with*. The whole passage from τᾶλλα may be rendered, *I would not buy the rest* (i. e. every thing else beside τὸ χαίρειν) *for a man at the price of the shadow of smoke, when placed in comparison with pleasure*.

1173. θανεῖν = τοῦ αὐτοῦς θανεῖν or αὐτοῖς τοῦ θανεῖν.

Schaefer has collected, is his *Meletemata Critica*, p. 23, many examples of αἴτιος construed with a simple infinitive, equivalent in sense to an infinitive with τοῦ. One very apposite one is from Trachiniæ 1234, ἡ μοι μητρὶ μὲν θανεῖν μόνη | μεταίτιος.

1175. αὐτόχειρ, not *by his own hand*, but *by violence*, or, more exactly, *by the hand itself*, and not *in the course of nature*; otherwise the next inquiry will be superfluous.

1176. See v. 367.

1177. μνήσας φόνου. Verbs signifying *to be angry* govern the genitive of the person or thing on account of which the anger arises. Comp. Alcest. 5.

1179. ἐχόντων. τούτων is omitted. It is not unfrequent for ἐχόντων with οὕτω or ὧδε to stand thus alone, even in prose-writers.

1180. ὁμοῦ = ἐγγύς. Comp. CEd. Rex 1007.

1183. τῶν λόγων, *your conversation*. She heard it, and knew the object of it, though not aware of its full import. Wunder makes these words unmeaning by taking them to be the same as τίνων λόγων. For ἐξοδον, v. 1184, see Electr 1322, note.

1185. προσήγορος here governs the nouns in the genitive which its verb προσαγορεύω might govern in the accusative.

1186. ἀνασπαστοῦ, *opened by drawing back*, according to Musgrave. But doors opened outwards. Hermann supposes it to refer to the drawing back of the bolt, as though it were to be rendered *opened by drawing back the bolt, unbolted*. — καὶ τε τυγχάνω . . . καί. The καὶ before a second clause often implies that it is contemporaneous with the first, and may be rendered *when*. Comp. CEd. Rex 718.

1192. παρών, *as an eyewitness*.

1194. ὧν, i. e. διὰ τούτων ὧν, or δι' ἐπέων ὧν. It is governed by ψευδσται.

1197. On πεδίων ἐπ' ἄκρον Wex observes “intelligenda erit planities quæ pateret in monte vicino.” See 1110. —



μηλές is either *unpitied*, — a rare sense, — or is used for *μηλεώς*, with the next word.

1199. ἐνταῦθα θεόν = *Proserpine, Trivia*, so called from haunting ways, especially places where three ways meet. — τὸν is taken with λούσαντες λουτρόν.

1200. κατασχεδύν ἔργας εἰμενείς. *to keep their feelings kind or propitious*. For ἔργαί, *temper, mind, feelings*, comp. 356: Ajax 640. So Masgrave; but Ellendt's construction suits the usual meaning of κατασχεδύν better; viz. *to restrain their wrath*, ὥστε εἰμενείς εἶμι, *so as to be propitious*.

1202. θάλλων, *young twigs plucked in haste from the adjoining wood* (comp. v. 120). Boeckh makes it mean *olive-branches*, as being often taken in that specific sense, and as being *especially* used to burn the dead; but there is no proof from Demosth. c. Macart. 1074, which he cites, that the olive was thus used more than other trees. — ἐγ Boeckh regards as *demanding time*. It has the sense, rather, of *namely, to wit*: "So much, *namely*, as had been left uneaten." — ἄλλαπτε. The augment of pluperfects is omitted occasionally by Attic writers, even in prose. Mt. § 165. — In the next line οἰκίαν χθονός = *his native land*.

1205. κερφαίει governs two independent genitives. κέρφει κερφαίει "Αἴδου, *the daemon's chamber of marriage to Hades*. Comp. v. 816. — εἰσεβαίνομεν πρὸς seems to imply that they entered a hollow way, — formed by a quarry, for instance, — and proceeded to the end of it, which was built up with stones.

1209. ἄσκημα ἀθλίας βῆς, *an obscure cry of distress*. Comp. vv. 357, 1265.

1210. μᾶλλον ἄσσειν. μᾶλλον is sometimes used pleonastically with a comparative.

1214. σαίνει, like περιβαίνει, v. 1203, is used figuratively of a sound striking the ears.

1216. ἀδρήσατε is followed by εἰ σινίγμι. — ἄρμέν,

*junction, joint, seam, here chink or crack.* — λιθοσπαδῇ *made by drawing stones away, sc. by Hæmon to effect an entrance.* Wunder, however, supposes that the entrance was to be effected by the attendants, Creon having as yet seen no aperture already made. — παρασάντες τάφῳ, *after you have come up to the tomb.*

1219. κελεύσασιν ἐκ δεσπότου, *on account of commands given by our master.* — τάδε is governed by ἡθοῦμεν.

1222. μῑτώδει, according to Hermann, *made out of μῑτων, threads, or the web of fine cloth, and twisted into a cord,* we may conceive, by Antigone. The Schol. and most MSS. read μιτρώδει, i. e., according to the Schol., *made out of her girdle.*

1224. εὐνῆς τῆς κάτω, *conjugis jam apud inferos agentis.* Musgrave. A reader of the tragic poets, especially of Euripides, needs not to be told that εὐνή, λέχος, λέκτρον, and kindred words, repeatedly mean *wife.* Comp. v. 568.

1232. πτύσας προσώπῳ, *loathing him in his countenance,* i. e. expressing his loathing by it. Comp. v. 653. — In the ensuing lines, the poet, according to a Scholiast and Hermann, did not intend to represent Hæmon as seeking his father's death, but only as desirous of frightening him away, that he might effect his own destruction undisturbed. To the eye of the messenger, however, he appeared to have a deadly purpose against his father, and the poet leaves it to the reflection of the reader to interpret the threatening act as Hæmon meant it. Comp. v. 751, where he signifies his determination to destroy himself. But this is rather too refined. The poet represents him, in his frenzy, as aiming without previous purpose, and scarcely aware of what he is doing, at his father's life.

1233. διπλοῦς κνώδοντας. Schol. διπλᾶς ἀκμᾶς · ἀμφηκες γὰρ τὸ ξίφος. κνώδων δὲ τὸ ὑξὺ τοῦ ξίφους, i. e. *the two edges, or the two-edged sword.* Comp. Ajax 1025, where this word has the sense *blade or sword.* Xenophon (De Venatione,

x. 3) uses it to denote two prongs or processes on a wild-boar spear, inserted half way between the end and the commencement of the iron part (comp. Pollux, v. 22). Lobeck on Ajax loc. cit. renders this word in correspondence with this usage in Xenophon, *the hilt-pieces of the sword*, and with this Hermann and Boeckh agree.

1235. ἐπενταθείς, *in ensem protentus*. Erfurdt.

1236. μέσσον ἔγχος dictum hoc sensu, *ut medius esset inter costus*. Wunder. Is it not better to say that the words mean *the middle part of the sword*, i. e. the sword up to its middle, *to half its length*?

1237 – 1239. προσπτίσσεται παρθέρω. Brunck edited παρθέρον, which one MS. has; because, in the sense *to embrace*, this verb governs an accusative. In the sense *to cling or stick to*, it has a dative, Trachiniae 767, and ἐς . . . ἀγκῶνα follows it by a *constructio pragnans*. “Insolentiora amans Sophocles,” says Hermann, “hoc pretulit. Sensus hic est: implicatur virgini, recipiens eam in languescentem ulnam.” — ἑγρόν, *moist, flexible, or supple*, as a moist twig, thence *weak, relaxed*. — φουρίον σταλάγματος has the relation of an adjective to προῖν. Comp. v. 114. The sense is, *swift breath containing drops of blood*.

1242. δείξας . . . ἀβουλίαν, i. e. δείξας ὅσῳ μέγιστον κακὸν ἐστὶν ἡ ἀβουλία. Comp. Electr. 1382.

1248. Understand στένειν after ἀξιῶσιν, as well as after προθήσιν. So Seidler. But Schaefer supplies προτιθέναι in the first clause.

1251, 1252. ἐμοὶ . . . βοή. *It seems to me, however, that both great silence and great outcries without a purpose are of grave import.* For βαρὺς comp. 767. — προσεῖναι, *to attend upon, as a circumstance*.

1253. μὴ is taken in the sense *whether* after εἶσομαι instead of εἰ, but it implies also that what follows was something apprehended. More exactly, it answers to *whether not*. Like εἰ, *whether*, it takes the indicative when put

before a statement of something conceived to be real. — *κατάσχετον, kept back, suppressed.*

1258 – 1260. *μνῆμα, monumentum*, sc. *corum quæ facta sunt.* Erfurdt. i. e. his son's corpse. — *διὰ χειρὸς ἔχων* = *ἐν χειρὶ ἔχων.* Comp. Mt. § 580. The next clauses form an apposition with *μνῆμα*; and in one a participle is used freely instead of a simpler construction containing a noun (*αὐτοῦ ἁμαρτίαν*). The sense is, *He comes with a significant memorial of what has happened in his hand, which, if I may say so, is not another's calamity brought upon his head, but is the result of his own mistake.*

1265. Comp. vv. 1026, 1209.

1266. *νέος νέω ξὺν μόρῳ.* The tragic poets are fond of using the same adjective again in the same sentence in another case. Comp. *μέλεος μέλεω ποδί*, CEd. Rex 479. We have in *φρενῶν δυσφρόνων* 1261, *πόννοι δύσπονοι* 1276, examples of another peculiarity of tragic style, viz. of adjectives having a privative signification joined to their primitive nouns. — *νέω μόρῳ, immaturo fato.* Wunder.

1270. According to Hermann *ὥς ἔοικας ἰδεῖν* is equivalent to *ὥς ἔοικε, εἶδες.* See v. 740. But it is better to make *ὥς* exclamatory, and to take it with *ὀψέ.* Comp. v. 320.

1273. *μέγα βάρος ἔχων*, with great weight, *with a heavy blow.* The pronoun *μέ* is to be joined to *ἔπαισεν*, the order being disturbed by the violent feelings of the speaker. But Erfurdt seems to govern *μέ* by *βάρος ἔχων*, being by a *constructio ad sensum* for *βαρύνων.*

1274. *ἐν . . . ὁδοῖς, instigavit ad sæva consilia, vel sævas actiones.* Musgrave. So most interpreters, including Hermann, whose translation is, *in has atroces vias impulit.* *ὁδός*, like *way*, sometimes denotes *conduct, plans.* Erfurdt and Ellendt suppose a *tnesis*, and make *ὁδοῖς* mean *modis, sævis modis irruit.*

1275. *λακπάτητον* expresses the result of *ἀνατρέπων* = *ὥστε λ. εἶναι.* Another reading of some MSS. and recognized by the Schol. is *λεωπάτητον, utterly trodden down.*

1278 – 1280. The construction in this sentence changes after φέρων: ὀψόμενος, which should answer to it, is turned into an infinitive, to suit the structure of ἦκειν, as though φέρεις had preceded. The sense is, *You are come, as it seems, bringing on the one part these things (this corpse) in your hands, and being soon on the other about to behold the woes in the house.* κακὰ perhaps belongs to φέρων as well as to ὀψεσθαι. — πρὸ χειρῶν φέρειν, according to Mt. § 575, = φέρειν πρὸ ἑαυτοῦ ἐν χειρσί. — ὡς ἔχων καὶ κεκτημένος, *as having a perfect right to them, i. e. as their true cause.* Wex shows from the orator Andocides (de Myst. § 74, Bekk.) that this was a phrase denoting the right of full possession, *like to have and to hold.*

1281. κάκιον ἢ κακῶν. Some render this as though it were κάκιον ἢ κακὰ, or κάκιον κακῶν. But ἢ is not used thus pleonastically before the genitive of comparison. Most critics after Canter alter ἢ into ἐκ, *after*. Emperius transposes ἢ and αὐ, writes ἦ, and makes τί δ' ἔστιν a separate question. *But what is the matter? Any thing again yet more evil than evils (past)?* With Boeckh, I am of opinion that κακῶν is to be explained by ἐν κακῶν. Creon asks, *What again is more evil (i. e. than what I have suffered), or of the number of evils? i. e. what deserves to be at all called an evil.*

1284. I follow here Wunder's new pointing. Creon first exclaims ἰὼ . . . λιμήν, and then, turning to the messenger who had come out of the house (ἐξάγγελος), says τί . . . ὀλέκεις; viz. by news of fresh calamities. — λιμήν, *to which all resort.* — δυσκάθαρτος, *hard to be propitiated, requiring still new victims.*

1292. The sense is, *Do you say that my wife's bloody death (σφάγιον μόρον) is added to the previous ruin?*

1301 – 1305. The sense with the present text can only be, *But she whom you see there, stung by grief, embracing the altar, unmoved her darkened eyes in death, etc.* ἣ δὲ is

said by way of contrast to τέκνον of v. 1300. ἤδε, because she is now in Creon's sight. βωμία περίξ = περιβωμία. λύνει is used as in the Homeric phrases λύνει γνῖα, γούνατα. κε-λαινά, *dark* by the approach of death. In all probability the text is corrupt, and perhaps deficient, for a clearer account of her death seems to be required. Hermann conjectured πτέρυξ, *edge, blade, knife*, and admitted a lacuna after this line. *This sharpened altar-knife here*, etc. But how could Creon in v. 1314 ask *in what way* she died, if this information about the knife had been already conveyed. — λάχος, the self-sacrifice, just before the battle with the Argives, of Megareus, son of Creon, whom Euripides calls Menæceus. — κακὸς πράξεις is κακῶς πράσσειν put into the form of a noun, *misfortune*.

1307. ἀνέπταν φόβῳ. The aorist is used because the mind reverts to the time when the news was first heard. ἀνέπταν denotes agitation, — the being roused or lifted up, here by fear, in Ajax 693 by pleasant emotions. Comp. πέτομαι ἐλπίσιν, Œd. Rex 487; φόβος μ' ἀναπτεροῖ, Eurip. Supplices 89 (100). — τί . . . οὐκ ἔπαισεν, i. e. would that some one had smitten me. — ἀνταίαν, sc. πληγὴν, *a wound in front, or in the breast*.

1312. τῶνδε . . . μόρων. The deaths both of Menæceus and of Hæmon.

1317. The sense is, *These things, instead of being a charge against me, will never be applicable to any other man*; i. e. the charge of being their author cannot be transferred from me to another. For ἐκ, comp. 1093.

1325. τὸν . . . μηδένα, *who am no more than a mere nobody*.

1327. βράχιστα . . . κακά, literally, *present ills are best when shortest*, i. e. it is best that we should be in the midst of our woes as short a time as possible, or that we should go from the scene of them as soon as we can.

1329 – 1331. ὕπατος μόρων ἐμῶν, *cædium per me factarum*



*suprema*. Hermann. i. e. self-destruction. But men do not pray that they may kill themselves. The meaning rather is, *the last of my destinies*, i. e. of the events destined to me, my death. *μῆρος* usually means *death* in the tragic poets, but sometimes has its prior meaning of *lot, destiny*, as in Æsch. Agam. 1117. — *κάλλιστα* belongs to *ἄγων*.

1336. In *στυγατηξέμεν, σὺν* answers to *sinual, therewith*.

1339. *ἄγοι' ἄν*. The optative is here used, as in v. 444, as a softened imperative. We use the auxiliaries *can, may*, with our verbs in a similar manner.

1342. *ὅπα πρὸς πότερον*, an instance of two interrogatives together. Comp. v. 2. *πότερον* is used here in indirect inquiry for *ὁπότερον*. — *πῶ καὶ ἐδ*. These words Hermann expunges as a gloss in his first editions, but they are certainly very unlike an explanation of something else, and rather need a gloss themselves. If they belong to the text, there are three syllables wanting in v. 1320, before *ἰᾶ*, or after *πρόσπολοι*. Brunck translates them, *quo me confiram*. I see not what they can mean except *where I shall put* (the bodies), which is worse than nonsense. Dindorf omits them: I have inserted them in brackets.

1345, 1346. *λέχρια*, *oblique*, denotes a perverted or wrong state of things. He says, *All things at hand are awry, or out of joint*. — *τὰ . . . εἰσέλατο*, and as for what is over my head (as for the future, that which impends and has not yet come upon me) *a fate hard to be borne has leaped upon* (invaded) *me*, i. e. as for the future I am smitten by a calamity and shall have to endure it.

1349. *πρῶτον εὐδαιμονίας*, *the first thing pertaining to prosperity, the prime requisite for it*.

1352. *ἀποτίσαντες πληγάς*. The phrase is formed after the analogy of *τίνειν δίκην*. — In the next line the aorist denotes a general truth.

## METRES.\*

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IN the trimeters of the dialogue the following points may deserve notice. In vv. 11, 991, 1015, the fifth foot is an anapæst, from the necessity of the case. Munk, p. 170. In v. 318  $\rho$  lengthens the foregoing syllable in arsis. In v. 1031  $\delta\epsilon$  is elided at the end of the line, — a rare license. Comp.  $\mathcal{C}$ ed. Rex 332, 785, 1184, 1224; Electr. 1017;  $\mathcal{C}$ ed. Col. 1164. For v. 409 see Munk, p. 170.

100 — 109 = 117 — 126.

Glyconic composition. Vv. 1, 2, 3 are ordinary Glyconeans (A). Vv. 4, 7, 8, 9 are polyschematist Glyconeans (B), (Munk pp. 131, 135,) and the bases of v. 9 are two tribrachs. V. 5 is two syllables shorter (being a choriambus with a basis), and v. 6 three longer, than a polyschematist Glyconean. V. 10 is a Pherecratean, the usual close in Glyconic composition.

110 — 116 and 127 — 133. Anapæstic systems, probably antistrophic.

134 — 140 = 148 — 154.

Verse 1. Logædic dactylic. (3 dactyls, 2 trochees.)

2. = v. 1.

3. Choriambus with a base. — — |  $\angle$   $\cup$   $\cup$  —

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\*Reference is made to Hermann's *Epitome*, 2d ed., Leipzig, 1844, and to Munk's work on *Metres*, Beck and Felton's translation, Boston, 1844.

4. Glycon. B.

5. Cretic dimeter.  $\theta\epsilon\omega\nu$  is one syllable.

$\overset{\cdot}{\text{—}} \cup \text{—} \overset{\cdot}{\text{—}} \cup \text{—}$

6. Choriamb. totam. hypercatalectic.

$\overset{\cdot}{\text{—}} \cup \cup \text{—} \overset{\cdot}{\text{—}} \cup \cup \text{—} \overset{\cdot}{\text{—}} \cup \cup \text{—} \overset{\cdot}{\text{—}} \cup \cup \text{—}$

(Or tetrameter with a logaead. ending. Munk,  
p. 145.)

7. Adonian.

Verses 1, 2, are examples of a versus Praxilleus. Munk,  
p. 97.

141 — 147 and 155 — 161. Anapaestic systems.

332 — 342 = 343 — 353.

Verse 1. Logaead. daet. (1 daetyl, troch. tripod catalect.)

2, 3, 4. Glycon. A.

5. Pherecratean with anacrusis.

$\text{—} \overset{\cdot}{\text{—}} \cup \mid \overset{\cdot}{\text{—}} \cup \cup \text{—}$

6. Iamb. tripod.

7. Iamb. dimeter hypercatalect. (or iamb. pentapody catalect.)

8. Dactylic tetrameter.

9. Dactylic pentameter catalect. in dissyllabum,  
followed by troch. tripod, or ithyphallicus.

$\overset{\cdot}{\text{—}} \cup \cup \text{—} \cup \cup \text{—} \cup \cup \text{—} \cup \cup \text{—} \mid \overset{\cdot}{\text{—}} \cup \text{—} \cup \text{—} \cup$

354 — 364 = 365 — 375.

Verse 1. Dactylic penthemim with anacrusis.

$\cup \overset{\cdot}{\text{—}} \cup \cup \text{—} \cup \cup \text{—}$

2. = v. 1.

3. Logaead. anapaest. (3 anapaests, iamb. dipody  
catalect. Munk, p. 107).

$\cup \cup \overset{\cdot}{\text{—}} \overset{\cdot}{\text{—}} \cup \cup \text{—} \cup \cup \text{—} \cup \cup \text{—}$

4. Cretic dimeter with anacrusis, or iamb. dipody  
and creticus. (Munk, p. 112.)  $\cup \overset{\cdot}{\text{—}} \cup \text{—} \overset{\cdot}{\text{—}} \cup \text{—}$

5. Cretic trimeter with anacrusis. (Munk, p. 113.  
Herm. Epit. § 205.)  $\cup \overset{\cdot}{\text{—}} \cup \text{—} \overset{\cdot}{\text{—}} \cup \text{—} \cup \cup \text{—}$

6. Iamb. dimeter.
7. = v. 4.
8. Troch. dimeter catalectic.
9. = v. 6.
10. Troch. dipody.

The latter part of the ode can be variously constituted. See Boeckh's *Antig.* p. 231, and Wunder's edition.

376 — 383. Anapæstic system.

526 — 530. do.

582 — 592 = 593 — 603.

Verse 1. Dactyl. trimeter catalect. in dissyllabum, with anacrusis, followed by troch. monometer.

— ˘ ˘ ˘ — ˘ ˘ — — | ˘ ˘ — —

2. Troch. monometer; dactyl. trimeter catalect. in dissyl. ˘ ˘ — — | ˘ ˘ ˘ — ˘ ˘ — —

3. Troch. monom.; dactyl. dimeter and troch. monom. (the last part of the verse can be measured as a logæd. dactyl. clause, 2 dact. 2 troch.)

˘ ˘ — — | ˘ ˘ ˘ — ˘ ˘ — ˘ — ˘

4. Iamb. dimeter.

5. Troch. dimeter catalect.

6. Iamb. trimeter (2d, 3d, 4th feet resolved in the strophe; 2d, 3d in the antistrophe).

7. Antispast; Iamb. penthemimeres.

˘ ˘ ˘ — | ˘ ˘ ˘ — —

8. = v. 5.

9. Iamb. trimeter catalect. (Munk, p. 77.)

For v. 7, which is not uncommon, see *Herm. Epit.* § 220. Boeckh divides such verses in another way, so as to have the second clause an ithyphallicus. ˘ ˘ — | ˘ ˘ — ˘ — — He also unites vv. 7, 8. Vv. 8, 9 are the measure of Horace, *Odes* 2. 18.

604 — 614 = 615 — 625.

Verse 1. Choriamb. dimeter, catalectic logædically, with a basis. Herm. Epit. §§ 407, 416. The Glyconæus hypercatalecticus so called. Munk, p. 91.  $\cup - | \underline{\cup} \cup \cup - \cup - -$

2. The same, with an anacrusis instead of a basis.  $\cup | \underline{\cup} \cup \cup - \cup - -$

3. Choriamb. trimeter catalectic, or, as Munk terms it (p. 142), choriamb. dimeter with a logæd. termination, and an anacrusis.

$- | \underline{\cup} \cup \cup - \underline{\cup} \cup \cup - \cup - -$

4. = v. 1 without the basis.

5. = v. 3 without the anacrusis.

6. = v. 4, preceded by a logæd. anapaest. clause. (Munk, pp. 104, 140.)

$\cup \cup \underline{\cup} \cup - - | \underline{\cup} \cup \cup - \cup - -$

7. Logæd. anapaest. (1 anapaest, iamb. tripody catalect.)

8. Logæd. dactyl. with anacrusis.

$- | \underline{\cup} \cup \cup - \cup - -$

9. Ithyphallicus.

10. = v. 3.

626 — 630. An anapæstic system.

781 — 790 = 791 — 800.

Verse 1. Iamb. dipody and choriamb. monometer. (Choriamb. dimeter.)

2. Iamb. dipody and choriamb. monom. hypercatalectic. so called, or choriamb. dimeter ending logædically.

$\cup \underline{\cup} \cup - \underline{\cup} \cup \cup - -$

3. = v. 2 of the last ode. (Choriamb. dimeter catalectic logædically with anacrusis.)

4. The same.

5. Iambic dipody and choriambic trimeter catalectic in trochæo (Choriamb. tetrameter catalectic.)  $- \text{ } \underline{\text{ }} \cup - - \cup \cup - \text{ } \underline{\text{ }} \cup \cup - \text{ } \underline{\text{ }} -$

6. Choriamb. dimeter hypercatalectic with basis. (Chor. dimeter with a logacæd. close and basis, Munk, p. 141.) The first syllable of the second choriambus is resolved in the antistrophe.

$- - | \text{ } \underline{\text{ }} \cup \cup - \text{ } \underline{\text{ }} \cup \cup - -$

7. = vv. 2, 3.

8. The same, without anacrusis.

801 — 805. An anapæstic system.

806 — 816 = 823 — 833.

Verse 1. Iamb. dipody and logacæd. dactyl. clause. (1 dact. 2 troch.)

2. Logacæd. dactyl. (1 dact. troch. dipody catalect.)  
But choriamb. and iamb. according to Wunder.

3. Glycon. A.

4, 5, 6. Glycon. B.

7. Adonian.

8. Pherecratean.

9. Choriamb. dimeter catalectic in trochæo, preceded by a basis and anacrusis.

$- \text{ } \underline{\text{ }} \cup | \text{ } \underline{\text{ }} \cup \cup - \text{ } \underline{\text{ }} -$

Comp. Herm. Epit. § 488, who numbers this among lines of the Glyconic sort, and constitutes it thus:  $\underline{\text{ }} \underline{\text{ }} \cup | \text{ } \cup \cup - | \underline{\text{ }} -$ . But the trochaic close is justly preferred by Boeckh.

10. = v. 2.

11. Glycon. A followed by a trochee. (Ecchasis Munk, p. 63.)  $- \cup | \text{ } \underline{\text{ }} \cup \cup - \cup - \text{ } \underline{\text{ }} -$

817 — 822. Anapæstic system.

834 — 837. do.



838 — 856 = 857 — 875.

Verse 1. Iamb. dipody and logaead. dact. (1 dact. 3 troch.)

2. Logaead. dact. with anacrusis (1 dact. 2 troch.)  
= 783, 784. — | ˘ ˘ ˘ — ˘ —

3. Adonian.

4. Logaead. dact. (1 dact. 1½ troch.) = 807, 824.  
πόλεως is a dissyllable. The line can be measured also as a dochmius. — ˘ ˘ ˘ —. And this, which Boeckh prefers, well suits the feeling expressed.

5. Pherecratean.

6. ἰὼ is to be read by itself. The rest is a parœmiac consisting of spondees. Comp. 1121, 1122. — ˘ — — — ˘ —

7. = v. 2. (Wunder measures this as a logaead. anapaest. line, consisting of 2 anap. 1½ iamb.)

8. Logaead. dact. with anacrusis (1 dact. 1½ troch.), followed by a trochee (cebasis). Differs from 816, 833 only in having an anacrusis instead of a basis. ˘ | ˘ ˘ ˘ — ˘ — ˘ —

9. Iamb. dimeter and creticus.

— ˘ ˘ — ˘ ˘ —, ˘ ˘ —

10. Iamb. tetrameter.

11. Dochmius. ˘ ˘ ˘ ˘ ˘ ˘

12. Antispast and iambic penthemimeres.

˘ ˘ ˘ ˘, ˘ ˘ — —

13. Two iambic penthemimeres.

˘ — ˘ — —, ˘ — ˘ — ˘

14, 15, 16. Iambic dimeters.

17. = v. 12.

Vv. 12, 13, 17, Boeckh divides so as to make the second part an ithyphallicus. To do this he reads *κασιγνήτορ* in v. 12 of the antistrophe. The corresponding verse of the strophe is corrupt. ˘ ˘ — | ˘ ˘ — ˘ — — and

˘ — ˘ — | ˘ ˘ — ˘ — ˘

876 — 881. Epode of the foregoing.

Verse 1. Iamb. dimeter hypercatalect. (iambic pentapody catalect.)

2. Choriamb. and cretic dimeter, with an iambic basis.     $\cup - \mid \frac{1}{2} \cup \cup - , \frac{1}{2} \cup - \frac{1}{2} \cup -$

3. Logacæd. dact. (3 dact. 2 troch.). Boeckh takes *ἱερὸν* as a dactyl. We then have dactyl. pentam. catalect. in dissyllabum, to which

4. The ithyphallicus forms a pleasing close.

5. Cretic trimeter, and ithyphallicus.

$$\frac{1}{2} - \frac{1}{3} = \frac{1}{6} \quad \frac{1}{3} - \frac{1}{4} = \frac{1}{12} \quad \frac{1}{4} - \frac{1}{5} = \frac{1}{20} \quad \frac{1}{5} - \frac{1}{6} = \frac{1}{30}$$

929 — 943. Anapæstic system. In 932 occurs a short syllable, and in 936 hiatus before an interjection in a new speech. (See Munk, p. 247.)

$$944 - 954 = 955 - 965.$$

Verses 1-7 are all choriambic with a heavy basis. (See Munk, p. 325.)

Verse 1. Choriamb. dimeter hypercatalect. (= v. 786)  
with basis.

2. A dimeter acatalectic with basis.

### 3. A monometer hypercatallectic with basis.

4. Glyconeans with trochee (ecbasis).

— — |  $\frac{1}{2}$  — — — —  $\frac{1}{2}$  — —

5. A trimeter catalect. in trochæo with basis.

$- - | \frac{1}{-} \cup \cup - \frac{1}{-} \cup \cup - \frac{1}{-}$

6 A trimeter acatalect. with basis.

7. = v. 5.

8, 9. Each an iamb. dimeter.

**10. Antispast. and iamb. penthemimeres.** Or else

$\cup \quad \frac{1}{-} \quad - \quad | \quad \frac{1}{-} \quad \cup \quad - \quad \cup \quad - \quad \cup$

See v. 870. Munk joins the first part of this line to verse 9, thus ending the line with an elision (*φιλαύλους τ'*) in the antistrophe.

966 — 976 = 977 — 987.

Verse 1. Iambic. dact. (3 dactyls, 1 trochee) with a untracheic line. This is a Supplie verse (Munk p. 107), and the measure of Theocritus, 11yl. 29, excepting that there the basis is dissyllabic.  $\sim \sim | \underline{\sim} \sim \sim \sim \sim \sim \sim \sim \sim \sim \sim$

2. Dactyl. trimeter catalectic in dissyllabum, with basis followed by a cretic.

$\sim \sim \sim | \sim \sim \sim \sim \sim \sim \sim \sim \sim \sim \sim$   
(Three syllables are lost in the strophe.)

3. Choriamb. dimeter with basis.

$\sim \sim | \sim \sim \sim \sim \sim \sim \sim \sim$

4. A Glyconean line.  $\sim \underline{\sim} \sim | \underline{\sim} \sim \sim \sim$  (Choriambus with basis increased by an anacrusis, = 1120. Comp. 814, 136.)

5. Iambic. dactyl. (1 dactyl, 2 trochees).

6. Two iamb. penthemim. (or iamb. dipody and ithyphallicus). See vv. 852, 871.

7. Iamb. trimeter.

8. Anapest. and iamb. penthemim. See vv. 954, 965.

9. = v. 6.

1115 — 1125 = 1126 — 1136.

Verse 1. Parmeniac and troch. dipody. Comp. 582.

$\sim \sim \underline{\sim} \sim \sim \sim \sim \sim \sim \sim \underline{\sim} \sim \sim$

2. Glycon. B.

3. Iamb. dimeter.

4. Iambic. dact. (1 dactyl, 2 trochees.)

5. = v. 2.  $\underline{\sim} \sim \underline{\sim} \sim | \underline{\sim} \sim \sim \sim$

6. Anapest. tripod catalectic. (?)  $\sim \underline{\sim} \sim \sim \sim$

7. The same, followed by choriamb. dimeter catalectic in trochæo.  $\sim \underline{\sim} \sim \sim \sim, \underline{\sim} \sim \sim \sim \underline{\sim} \sim$

8. Choriambus with basis.  $\sim \sim | \underline{\sim} \sim \sim \sim$

9. = v. 2.  $\sim \sim \sim \sim | \underline{\sim} \sim \sim \sim$

10. Iamb. dimeter catalectic.

1137 — 1145 = 1146 — 1154.

Some of the metres of this second half of the ode are not easy to be made out.

Verses 1, 2 seem to be one line, consisting perhaps of a member = v. 6 of the preceding strophe, and of a Glycon. B. — ˘ — — — || ˘ ˘ ˘ ˘ | ˘ ˘ ˘ —

3. Troch. dimeter catalect.

4. Troch. tripody (˘) So Boeckh. For *vvv* with *v* short see Ellendt's *Lex. sub voce*. But as *vvv* denotes time here, it can scarcely be short.

5, 6. Uncertain, and the text corrupt.

7. Iamb. penthemim, choriambus and cretic.

˘ ˘ ˘ — ˘, ˘ ˘ ˘ —, ˘ ˘ —

8. Antispast and logaœd. dact. clause. (1 dactyl, 2 trochees). ˘ ˘ ˘ ˘, ˘ ˘ ˘ — ˘ — ˘

Boeckh, a master in metrical points, pronounces this a veritable dancing-song, suited to Lydian melody; while the ordinary stasima were unattended with movement, except where anapaestic systems were connected with them, during which he thinks that movement had place.

1257 — 1260. Anapæstic system.

1261 — 1316.

These, excepting the iambic trimeters, are dochmiac systems, and may be arranged in four strophes and antistrophes. The dochmii are chiefly of the forms numbered as 1, 2, 4, 5, 6, 9, 18, 19, 25 by Munk, p. 117. *Syllaba anceps* occurs 1322, and hiatus 1319. (Munk, p. 255.) One, two, and three iambs, an iambic trimeter, and two cretici are found in the systems.

1261 — 1269 = 1284 — 1292.

Verse 1. Iambus and two dochmii. The interjection should be written and pronounced by itself.

2. Dochmius.
3. Cretic dimeter.
- 4, 5, 6. Each two dochmii.
7. Two iambs.
8. Dochmius.
9. Two dochmii.

1271 — 1277 = 1294 — 1300.

Verse 1. Iambus.

2. Iamb. trimeter.
3. Two dochmii.
4. Iamb. trimeter.
5. Dochmius and iamb. tripod.
6. Two dochmii.

1306 — 1311 = 1328 — 1333.

Verse 1. Two iambs.

- 2, 3. Each two dochmii.
4.  $\simeq \frown \smile - \simeq \smile$ . Iambi ischiorrhogici, so called by Hermann (Epit. § 217). Comp. Munk, p 124.
5. Two dochmii.

1371 — 1325 = 1339 — 1346.

Verses 1 — 6. Each two dochmii.

1347 — 1353. Anapæstic system, with which the Chorus withdraws.































































































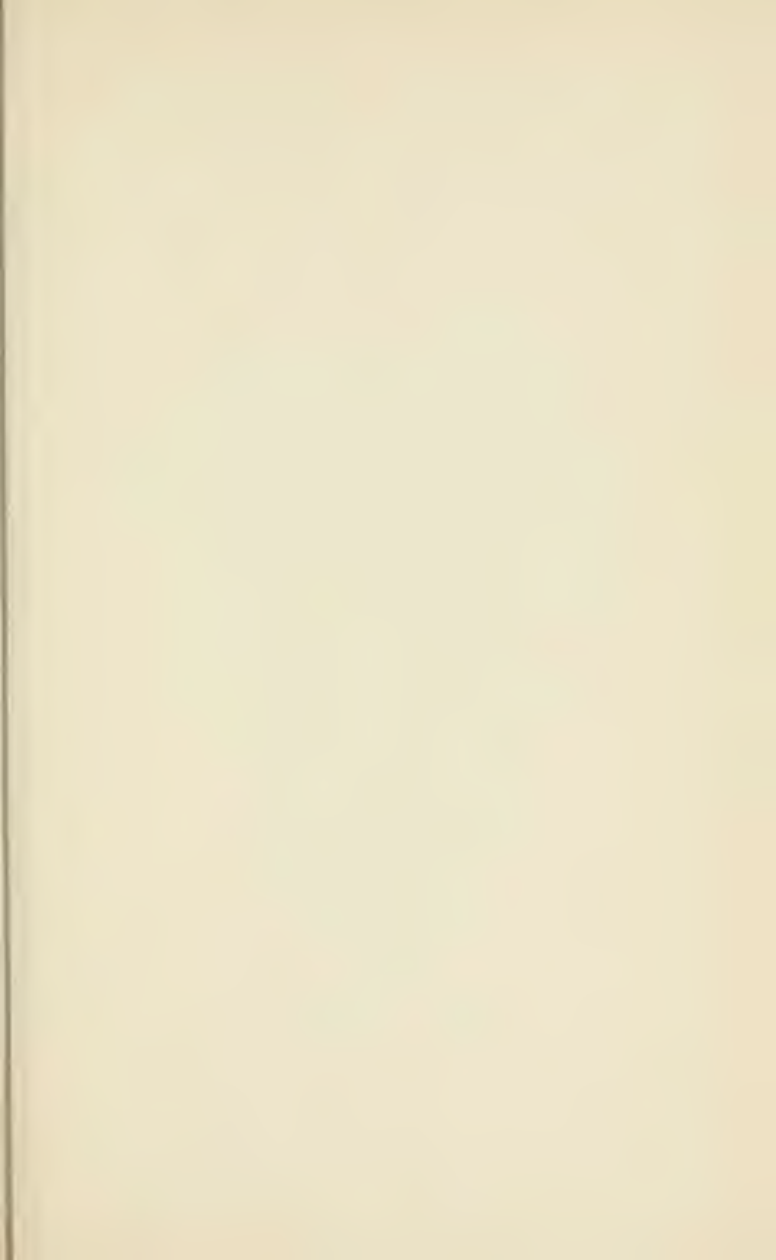










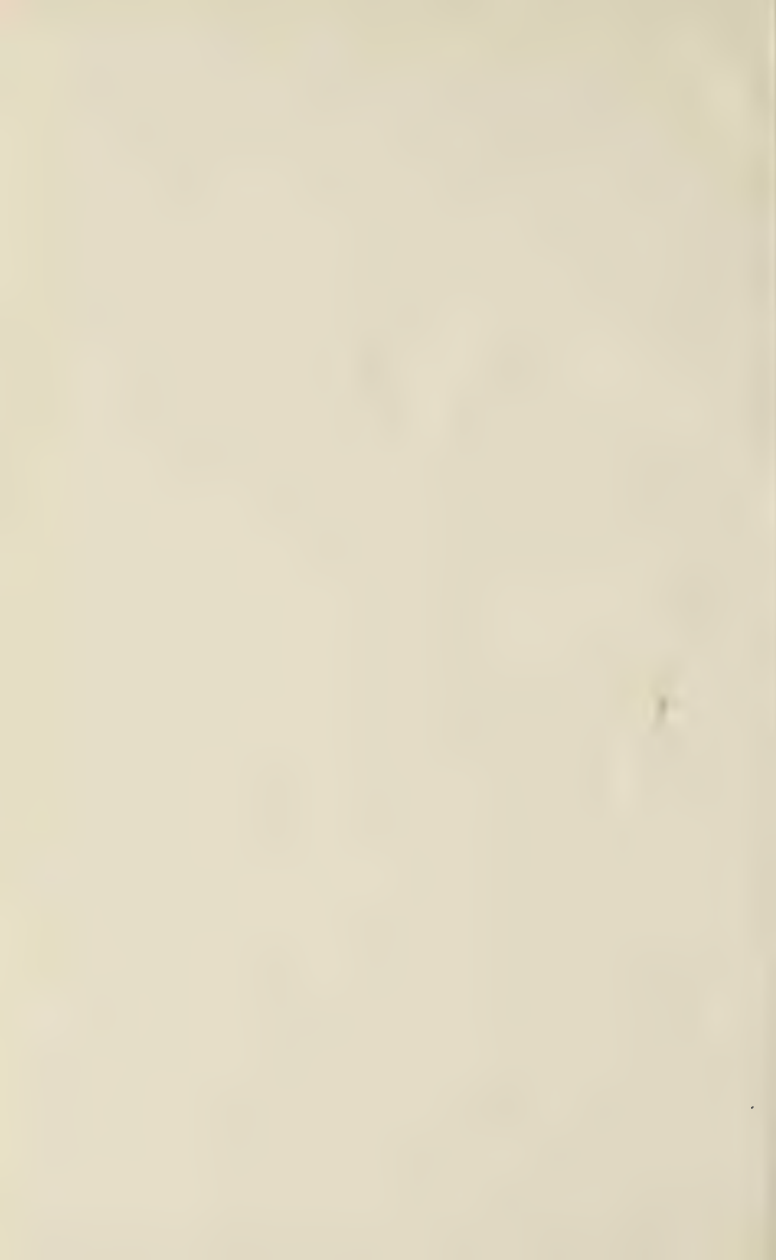




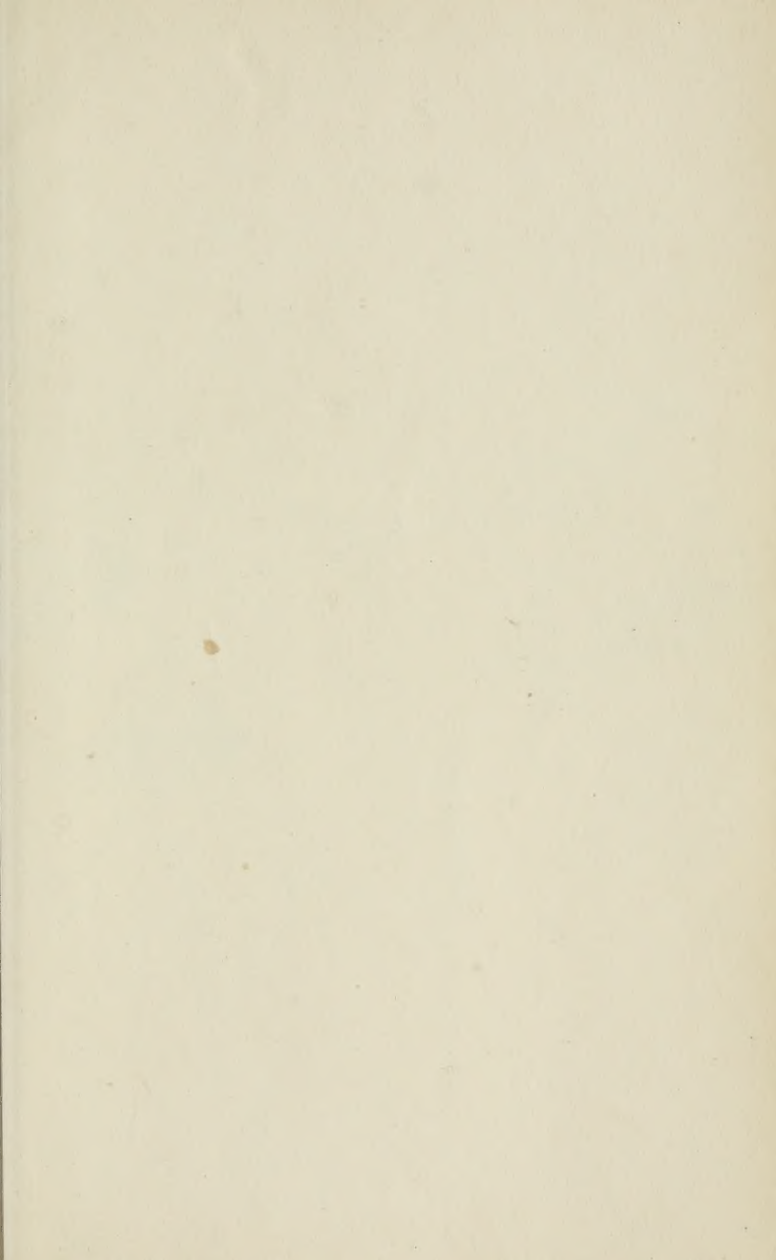














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